

WYCLIFFE COLLEGE LIBRARY



3 1761 02865 6734





LIBRARY

Wycliffe College

TORONTO

Glucks

Shelf No. *BM 654: W58*

Register No. *13710*

Nov 26 1925

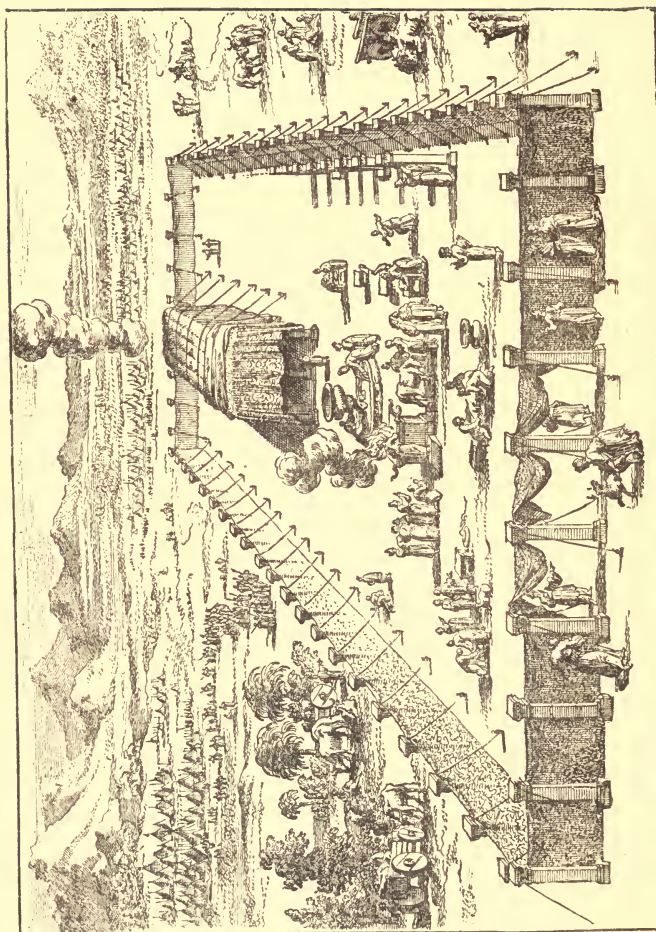
Given to
Wycliffe College - Toronto
Canada -

by the Author's daughter

Rosa S. B. Heith-Steele
All Saints-Parsonage
Sidmouth
Devon.

Oct 1923.





THE TABERNACLE, COURT, AND ENCAMPMENT OF ISRAEL.

THE TABERNACLE
PRIESTHOOD AND OFFERINGS
OF ISRAEL

BY THE

REV. FREDERICK WHITFIELD, M.A.

VICAR OF ST. MARY'S-IN-THE-CASTLE, HASTINGS

AUTHOR OF "VOICES FROM THE VALLEY"
ETC. ETC.

Third Thousand

*REVISED AND CORRECTED, WITH ADDITIONS
AND ILLUSTRATIONS*

LONDON
JAMES NISBET & CO., 21 BERNERS STREET

MDCCCLXXXIV.

Ballantyne Press
BALLANTYNE, HANSON AND CO.
EDINBURGH AND LONDON

45201/158 ✓

PREFACE.



THE study of Old Testament Scripture, and especially the subject of the "Tabernacle in the Wilderness," is, I am thankful to believe, becoming more and more a subject of interest to Christians generally. It is impossible, indeed, to understand the New Testament thoroughly without a knowledge of the Old; and in proportion as the Old Testament becomes a subject of prayerful study and interest, will the New Testament present fresh beauties to the student, increase his store of knowledge, and confirm his faith in it as the Divine complement of the inspired Word of God.

With the view of, in some degree, contributing to

this end, I venture to send forth the second edition of this volume. May the God of all grace use it for His glory !

In order to present as full a view as possible of the varied departments on which I have treated, I have been greatly indebted to the writings of several, whose names have long been before the public illustrious for their researches and great abilities. I would especially mention the writings of the Rev. Hugh Macmillan, LL.D., every one of which is a literary gem ; also a precious little work of the Rev. Canon Falloon's, entitled " Things in Heaven and Things on Earth ;" Rev. Dr. Edersheim's work on " The Temple ;" together with two or three extracts from the works of other writers, which I have acknowledged, and whose names are familiar to the public as men of renown in the literary world.

My work possesses no merit. It possesses little originality. It aims only at being a feeble auxiliary in the track of those who have gone before me ; and

if it be of any—*the least*—service, I shall feel amply rewarded, especially if it contribute in making the precious Word of God in any degree more precious to the reader.

Reader, may it be to you increasingly the “joy and rejoicing of your heart,” as the light shining more and more brightly in the darkness of the night, “till the day dawn and the shadows flee away!”

HASTINGS,
August, 1884.

CONTENTS.

	PAGE
PREFACE	V

THE TABERNACLE.

SOME TYPICAL ASPECTS OF THE TABERNACLE . . .	3
GENERAL OUTLINE OF TABERNACLE AND ENCAMPMENT .	26
GENERAL DETAILS	39
THE BRAZEN ALTAR	55
THE VESSELS OF THE BRAZEN ALTAR	64
THE LAVER	71
THE TABLE OF SHEWBREAD	76
THE GOLDEN CANDLESTICK	83
THE ALTAR OF INCENSE	98
THE HOLY OF HOLIES.—THE VEIL	116
THE ARK	120
THE MERCY-SEAT	131
THE CHERUBIM	136
CONTENTS OF THE ARK :—	
“THE GOLDEN POT THAT HAD MANNA”	150
“AARON’S ROD THAT BUDDED”	156
“THE TABLES OF THE COVENANT”	165

PRIESTHOOD.

	PAGE
ITS FUNCTIONS	173
THE PRIESTHOOD : CONSECRATION	181
THE COAT	187
THE GIRDLE	191
THE ROBE OF THE EPHOD	195
THE EPHOD AND CURIOUS GIRDLE	204
THE BREASTPLATE AND ONYX STONES	207
THE URIM AND THUMMIM	221
THE MITRE AND GOLD PLATE	229
THE CONSECRATION AND ANOINTING OF THE PRIESTS	237
THE EIGHT-DAY SERVICE	256
CONCLUDING THOUGHTS ON PRIESTHOOD	269

THE OFFERINGS.

THE OFFERINGS IN GENERAL	275
SACRIFICES : THEIR NATURE, ORDER, AND SIGNIFICATION	289
THE BURNT OFFERING	295
THE MEAT OFFERING	309
THE PEACE OFFERING	326
THE SIN OFFERING	342
THE TRESPASS OFFERING	362

LIST OF ILLUSTRATIONS.



THE TABERNACLE, COURT, AND ENCAMPMENT OF	
ISRAEL	<i>Frontispiece.</i>
THE COVERINGS OF THE TABERNACLE	<i>Page 44</i>
THE BRAZEN ALTAR	56
THE LAVER	72
TABLE OF SHEWBREAD	79
GOLDEN CANDLESTICK	91
ALTAR OF INCENSE	99
THE ARK OF THE COVENANT	123
DRAWERS AND COAT	189
THE BLUE ROBE OF THE EPHOD WITH POMEGRANATES	
AND GOLDEN BELLS	196
THE EPHOD	205
THE CURIOUS GIRDLE	206
THE BREASTPLATE	212
HEAD DRESS OF THE PRIESTS	229
THE MITRE AND GOLD PLATE	232
PRIEST AND LEVITES	240
THE HIGH PRIEST	241
THE BANNERS OF THE TRIBES	261
BAS RELIEF FROM THE ARCH OF TITUS	365

THE TABERNACLE.

THE TABERNACLE.



CHAPTER I.

SOME TYPICAL ASPECTS OF THE TABERNACLE.

HEBREWS viii. 2.

ONE of the most instructive subjects for consideration is the typical aspects of the tabernacle *generally*, their bearings on New Testament history and the life of the Christian. To these subjects I desire in the present chapter to direct the reader's attention, as a fitting introduction to the consideration of the tabernacle in *detail*.

The tabernacle in the wilderness, in its shifting, unsettled character, and the temple on Mount Moriah, in its permanent and glorious nature, present us with two distinct aspects of dispensational truth. The one is a picture of things as they now are ; the other of things as they shall be hereafter. The tabernacle was designed by God to issue in the temple—the changing and unresting in the abiding and glorious. It will be instructive, as bearing on the history of the

tabernacle, to glance for a moment at the origin and significance of the word "temple."

"Our blessed Lord was the first to apply to the human body a term which had previously been exclusively applied to a building set apart to the worship of Almighty God. His example was followed by St. Paul, with whom the term is a favourite one, and of frequent occurrence. Every ordinary reader of his epistles will have observed how frequently he speaks of the body of the believer individually, and of believers collectively, as the 'temple of the living God,' the 'habitation of the Holy Ghost.' These expressions will be invested with great significance when we understand the origin and application of the word.

"The word *temple* comes from the same root as *time*, *temporary*, and signifies a portion cut off from space, as time means a portion cut off from eternity. In ancient times much importance was attached to the appearances of natural objects as signs of the spiritual world. The flight of birds in the air was watched with great interest, as affording some indications of the will of Heaven regarding particular human events. In order that such auguries might be studied more carefully, the soothsayers divided the sky into certain portions, and whatever bird passed through one of these arcs was made the subject of their vaticination. The name given to this separated and isolated part of the sky was *templum*. In after years, when a certain portion of sky and earth was divided from the rest and enclosed within walls and a roof, and consecrated for religious purposes, the

primitive name was transferred to it. We can easily trace the gradual development of the idea. First, a portion of the sky was separated from the rest by the sacred rods of the Roman augurs, in order to observe more carefully the flight of birds across it as omens of future events; then, as it was found exceedingly difficult to define the exact boundaries of any spot marked off on the sky, it became the custom to separate a portion of the earth, corresponding to a certain portion of the sky immediately overhead, by a circle of upright stones, placed at regular intervals, having no roof, and open on every side to the sun. These so-called Druidical circles, whose remains are still frequently seen on our moors, we have reason to believe were the shrines of Baal, or sun-worship, and marked the course of time by the number of upright stones in each circle corresponding to the days of the week, the month, and the year. Thus, in their case, the two ideas of space and time, implied in the root of the word *temple*, were combined; the portion separated from space marked out the portion separated from eternity. From this primitive circle of stones came our modern word *church*—*cirque*.✱ Gradually, as men became more civilized, the open Druidical temple, the primitive Bethel of stones, became a roofed building, and expanded into the highest triumphs of the architect's skill in the cathedral and chapel. But throughout the whole process of development, as Mr. Baldwin Brown has so clearly pointed out in his admirable essay on the body as a human temple, the fundamental idea implied in sacred is not construction, but *separation*; not the

erection of something altogether new, but *the separation of a part already in existence for higher and nobler purposes.*" *

The close connection between the tabernacle of Israel and the temple into which it merged will make these thoughts instructive, more especially as we shall presently make use of them in their application to man, the striking microcosm of that tabernacle.

Let us now glance at the tabernacle as illustrating the manner in which God reveals Himself to man in nature, providence, and grace, giving types of Himself on a graduated scale, and issuing in a climax, which they were all intended to foreshadow, the revelation in grace and glory of His own beloved Son, the Lord Jesus Christ, the foundation and top-stone of the entire building.

All God's lessons are on a graduated scale. Each attainment of the human mind opens out further depths and heights. The higher we climb the loftier will undiscovered heights present themselves, and the more numerous. It must be so when *God* is manifesting Himself to the soul. It is thus He ever manifests Himself, bowing the soul down at each successive revelation into the dust at its own littleness, which the revelation of His greatness makes more felt, and making that soul feel at every step the truth of the apostolic experience, "Now I know but *in part.*"

This partial knowledge is adapted to our nature. It is the graduated scale which, as children at school, it is needful for us to pass through for that time and

* Rev. Hugh Macmillan, LL.D., on "The Human Temple."

that place when the soul will enter on its full manhood, to put into eternal and unhindered service the lessons it has been learning *here*.

“ Our happiness as thinking beings must depend on our being content to accept only partial knowledge, even in those matters which chiefly concern us. If we insist upon perfect intelligibility and complete declaration in every moral subject, we shall instantly fall into the misery of unbelief. Our whole happiness and power of energetic action depend upon our being able to breathe and live in the *cloud*; content to see it opening here and closing there; rejoicing to catch, through the thinnest films of it, glimpses of stable and substantial things; but yet perceiving a nobleness even in the concealment, and rejoicing that the kindly veil is spread where the untempered light might have scorched us, or the infinite clearness wearied.

“ And I believe that the resentment of this interference of the mist is one of the forms of proud error which are too easily mistaken for virtues. To be content in utter darkness and ignorance is indeed unmanly, and therefore we think that to love light and seek knowledge must always be right. Yet (as in all matters before observed), wherever *pride* has any share in the work, even knowledge and light may be ill-pursued. Knowledge is good, and light is good, yet man perished in seeking knowledge, and moths perish in seeking light; and if we, who are crushed before the moth, will not accept such mystery as is needful for us, we shall perish in like manner. But, accepted in humbleness, instantly becomes an element of pleasure; and I think that every rightly-constituted

mind ought to rejoice not so much in knowing anything clearly, as in feeling that there is infinitely more which it cannot know. None but proud or weak men would mourn over this, for we may always know more if we choose, by working on; but the pleasure is, I think, to humble people, in knowing that the journey is endless, the treasure inexhaustible—watching the cloud still march before them with its summitless pillar, and being sure that, to the end of time and to the length of eternity, the mysteries of its infinity will still open farther and farther, their dimness being the sign and necessary adjunct of their inexhaustibleness. I know there are an evil mystery and a deathless dimness—the mystery of the great Babylon—the dimness of the sealed eye and soul; but do not let us confuse these with the glorious mystery of the things which the angels ‘desire to look into,’ or with the dimness which, even before the clear eye and open soul, still rests on sealed pages of the eternal volume.

“And going down from this great truth to the lower truths which are types of it in smaller matters, we shall find that as soon as people try honestly to see all they can see of anything, they come to a point where a noble dimness begins. They see more than others; but the consequence of their seeing more is, that they feel they cannot see all; and the more intense their perception, the more the crowd of things which they *partly* see will multiply upon them; and their delight may at last principally consist in dwelling on this cloudy part of their prospect, somewhat casting away or aside what to them has become comparatively common, but is perhaps the sum and

substance of all that other people see in the thing, for the utmost subtleties and shadows and glancings of it cannot be caught but by the most practised vision.”*

“There is a striking likeness between God’s method of administration in nature and in grace. The testimony of the rocks is not engraved upon a single page, finished and spread out once for all before our eyes. It consists of a multitude of records; it is composed of the revelations of different strata and epochs. And is it not so in the Bible? It is not a single revelation given at one time and in one way; but God at sundry times and in divers manners spake unto the fathers, and in the last days by the mouth of His own Son. The communication of the divine plan was given in fragments and parts, now a little and then a little, with long intervals during which no addition was made to the heritage of truth. But further we observe that, multifarious as are the pages of nature’s record, a profound harmony of design runs throughout them all. Throughout the ages of the geologist and the spaces of the astronomer, as throughout all the kingdoms of nature, we find amid endless variety a substantial unity—unity of force amidst diversity of phenomena, unity of plan amidst diversity of expression.

“Throughout nature there is a law of progression. We see it distinctly in the geological record, in which more and more orderly arrangements of the earth’s surface, purer skies, and higher systems of life succeed one another, until in the last ages the earth

* Ruskin.

becomes a garden fit for man's habitation and culture. We see it in the growth of living organisms from the germ to the mature state. And this law of progression operates in every case, not by addition, but by expansion. The fundamental law of development is a differentiation—a passing from simplicity to complexity, from unity through diversity to a higher unity. We have the oak in the acorn, the branch and leaf in the bud, and the fruit in the flower. One cell-form in the embryo is the representative of many widely separated cell-forms in the mature individual. And so also in the geological history of that greater and more complex organism, the animal and vegetable kingdom—one form in the early periods stood as the representative of many widely separated forms in its present mature condition. And this fact, that all the infinite diversity of nature is but the gradual unfolding of the original divine conception—the expansion of the whole idea contained in the original germ—gives us an overwhelming impression of the unchangeableness, the all-comprehensive intelligence and foreknowledge of God. And do we not find a similar law of progression—of differentiation from simplicity through complexity to a higher unity—in the Bible? The whole record of revelation is but the unfolding of the same plan of salvation indicated at the very beginning. We see the primeval promise announced in the vaguest and simplest form at first—simply as a victory of the seed of the woman over the seed of the serpent, without the mention of any individual conqueror or the mode of victory. But as time rolls on we find the promise more and more differ-

entiated, as it were—first in the descendants of Shem—then in the families of Abraham, Isaac, and Jacob—then in the tribe of Judah—then in the family of David—and at last the seed of the woman appears in Jesus Christ our Lord. And with this progressive definition of the Conqueror we have a clearer and more comprehensive idea given to us of the nature and mode of his work. And just as in the earliest fauna and flora of the earth one class stood for many, the earliest families combined the characters of several families afterwards separately introduced—so at the successive periods of the unfolding of God's great promise, we find one individual representing the history of the race, and foreshowing in brief the essential character of large phases and long periods of human development. Surely, when we thus find the same law of progression in nature and in the Bible, we may believe that there is a continuity between them; that the scheme of redemption is, so to speak, but the grand continuation—the divine climax and evolution—of the same comprehensive plan which was sketched in outline at the foundation of the world.”*

These remarks apply with peculiar force to the writings of Holy Scripture. The graduated course of revelation from Genesis to the coming of the Saviour, in whom they were all to receive their fulfilment, is striking. Step by step there is a fresh accession of truth, like streaks of morning light, till the Sun of Righteousness arises. Each step is a bright foreshadowing of Him in whom all was to centre. It is

* Rev. Hugh Macmillan : “The Two Altars.”

equally so in the New Testament. "He who reads through it finds himself educated as by an orderly scheme of advancing doctrine. The several books seem to have grown into their places as component parts of an organic whole. And it lies before us as a perfect revelation—a course of divine teaching designed and prepared by one designing mind. The reality of this progress is very visible, and especially so when we regard the New Testament as the last stage of that progressive teaching which is carried on through the Scriptures as a whole. Glance from the first words to the last: 'In the beginning God created the heavens and the earth'—'Even so come, Lord Jesus.'" How much lies between these two! The one, the first rudiments of revelation addressed to the earliest and simplest consciousness of man—that, namely, which comes to him through his senses, the consciousness of the material world which lies in its grandeur *around him*; the other, the last cry *from within*—the voice of the heart of man, such as the intervening teaching has made it—the expression of the definite faith which has been found, and of the certain hope which has been left by the whole revelation of God. The course of teaching which has carried us from the one to the other has been progressive throughout, but with different rates of progress in the two great stages which divide it. In the Old Testament the progress is protracted, interrupted, often languid, sometimes so dubious as to seem like retrogression. Accessions take place in sundry parts, in divers manners; at times under disguises of earthly forms, seeming to suggest mistakes which have to be

themselves corrected. Yet through it all the doctrine grows, and the revelation draws nearer to the great disclosure. Then there is entire suspension. We turn the vacant page which represents the silence of 400 years, and we are in the New Testament.

“Now, again, there is progress, but rapid and unbroken. Our steps before were *centuries*; now they are but *years*. From the manger of Bethlehem on earth to the city of God coming down from heaven, the great scheme of things unrolls before us, without a check, without a break. It is in harmony with processes of nature, and with human feelings, that preparations should be slowly matured, but that final results should rapidly unfold. When life becomes intense it can no more endure delays or develop itself by languid progression. The root was long before it showed the token of its presence; the stem and leaves grew slowly; but yesterday the bud emerged from its sheath, and to-day it is expanded in the flower. A swift course of events, the period of one human life a few contemporary writers have given us, is all the gospel that we need to know under our present dispensation, all that we shall ever know till Jesus comes again.

“In all things Christ was to have the pre-eminence in speaking as well as in acting, not only as the life, but also as the light of men. The more we study the records of that short ministry in the flesh, the more we are impressed with the fact, that all the past and all the future are gathered up in it.”*

In the same way we observe the tabernacle as a

* Rev. Canon Bernard: “Progress of Doctrine.”

shadowing forth of Christ. He was "the true tabernacle," of which the tabernacle of Israel was the type. It was the cipher, in itself valueless. He was the unit which gives that cipher its entire value.

But let us look at the meaning of the word "true" in the verse at the head of this chapter, and see how fully it brings out this typical aspect. "The full meaning of the word 'true,' as Archbishop Trench says, is not commonly understood, owing to the fact that it is employed to represent, and so confound, two ideas which are most distinct, viz., the true as opposed to the false, and the true as distinguished from the *typical* or *subordinate* realization. Our forefathers, wiser in this respect than we, recognised this distinction, and expressed the former idea by the word *true*, and the latter by the word *very*, which has now become obsolete in that sense. The man who fulfilled the promise of his lips was a *true* man; but the man who fulfilled the wider promise of his name was a *very* man—a man indeed. God is the *true* God in the sense that He cannot lie, that He is the truth-speaking and the truth-loving God, whose every word is Yea and Amen. But He is much more than that; He is the true God, inasmuch as He is all that the name of God implies, in contradistinction to idols or false gods, which have only the name, and have no existence save in the dreams of diseased fancy or degraded superstition. He is, as the old phrase is still retained in the Nicene Creed, '*very* God of *very* God.' In Greek, the distinction is clearly indicated by the use of two words, *alethes*, true, and *alethinós*, very, which are never used indiscriminately. The

word translated in our version is *alethinos*, and should be rendered *very*, for it indicates the contrast, *not between the true and the false, but between the imperfect and the perfect*, between the shadowy and the substantial, the type and the archetype, the highest ideal, and a subordinate realization or partial anticipation. This last is the sense in which St. John almost exclusively employs the term. Christ is declared to be 'the true light,' not thereby indicating that all other lights are false or have no real existence, but that He is the 'Light which lighteth every man that cometh into the world,' the central Sun whose light is reflected by every object and person as His satellites, the Eye that made the eye, the Light that created the sun, the Light that shone in the pillar of fire, that made John the Baptist a burning and shining light, that walketh in the midst of the seven golden candlesticks, and holdeth the seven stars in His hand, and kindles all believers as lights in the world. Similarly, Christ is 'the *true* bread'—not denying in this expression that there was nourishing power in the manna in the wilderness, or that our daily bread is able to sustain our natural life, but merely indicating that these corrupted, if kept, nourished only the body, and did not preserve those who partook of them from death. They were bread only in an inferior and subordinate degree—a shadow of Him who is bread in the highest and fullest sense, of which, if a man eat, he shall never hunger, and shall be nourished up into everlasting life."

The word "*true*," as applied to the "true vine," is a further illustration. "The Greek word for 'true'

is, as remarked, *alethinos*. It is derived from the verb *lanthano*, to lie hid, to be concealed; and the particle *a*, being a contraction of *apo*, having a privative power, and therefore signifies literally *unconcealed*; as if Christ had said, 'I am the unconcealed Vine.' This idea opens up a new set of relations. Israel was a *concealed* vine. Its full significance was not known until Christ, the True Vine, made it known. It had a value, but, like a cipher, which means nothing until conjoined with a numeral, that value was indefinite until it was associated with Him who is the chiefest among ten thousand, and altogether lovely.

"And so was it with all the institutions of Israel. The law that came by Moses was weak and unprofitable; it accomplished nothing; it was a symbol having a concealed meaning, a schoolmaster leading to Christ, or, as it should be rendered, a slave leading us to the school of the Great Teacher to be taught. But the *aletheia*, the truth, the full meaning and purpose of the law, came by Jesus Christ, in whom were fulfilled the law and the prophets, who is the end of the law for righteousness to all who believe.

"So, too, the Jewish tabernacle was a shadow of Christ, the true tabernacle, who assumed our nature, and dwelt in our world. It had two coverings, one of rams' skins dyed red, and another of badgers' skins, not merely to protect it on the march from the sun or dust, but to indicate that it was a veiled or concealed symbol. Its inner glory was hidden by its rough badger-skin exterior, just as its real design was hidden by its common appearance—a tent like the

tents of Israel. All its sacred furniture and vessels, we find in the fourth chapter of Numbers, were also wrapped, for the same reason, in coverings or veils of blue and scarlet and purple, and badgers' skins. 'And upon the table of shewbread they shall spread a cloth of blue;' 'and they shall take a cloth of blue, and cover the candlestick of the light;' 'and they shall take away the ashes from the altar, and spread a purple cloth thereon,' &c. When Christ appeared, He disclosed the meaning of those symbols of human uses and associations which the structure and objects of the tabernacle had been indicating; He removed the covering from them, as it were; He Himself was the *unconcealed* tabernacle. What before had been seen in shadow now comes out clearly. The older saints had merely the shadow; but we, with open face, looking into the New Testament as into a glass, see the very image.

"Christ lifted the veil from the natural form, and disclosed, once for all, the spiritual presence always working behind it. And what is thus asserted of the wine is equally applicable to bread, to light, to water, to every natural object. They all had a *concealed* meaning—a reference to Christ, from the beginning; so that when He appeared the whole was unconcealed or revealed. We are placed, as it were, in the presence of an Isis, a veiled glory. The heavenly tabernacle is about us, but we know it not. We live, and move, and have our being in the midst of its eternal realities, but they are covered with the badger's skin of familiar uses and commonplace enjoyments, veiled with the blue wrappings of sky and sea, and the purple and scarlet

veils of mountain and flower. Our whole life is spent in the effort to see more of heaven in nature and in revelation. Now and then, while we work and pray, the covering is partially lifted, and we obtain a glimpse of the hidden effulgence." *

But let us look at the aspect of the tabernacle in its relation to man. In speaking of the origin of the word temple, we have seen that our Blessed Lord applies the term to the human body, and St. Paul also, in such words as, "Know ye not that your bodies are the temples of the Holy Ghost?" And here we see the singular appropriateness of the word and the typical aspect of the tabernacle. "Man is a temple—the grandest of all temples. He is a part of nature, cut off by God for higher and nobler purposes than the common earth and sky can serve, but still retaining the peculiarities of the rest of nature. His material frame is ennobled by being made the abiding place of an immaterial principle destined to immortality, which individualises and makes him the most complete and vital unity in creation, just as an earthly tabernacle is ennobled by being consecrated to the service of the Most High. And being thus a temple, separated from and yet one with nature, moulded and inhabited by the soul, in order that by its organs and functions articulate, conscious utterance may be given to the inarticulate, unconscious worship of nature, we should expect to find the human body an expression of all the forms and forces of the universe; we should expect it to be an incorporation of nature—creation integrated—a

* Rev. Hugh Macmillan, LL.D. : "The True Vine."

miniature of the whole world. And this it actually is. Man is a microcosm in even a fuller and more significant sense than that in which this familiar phrase is commonly understood.

“The body of man seems to me to stand very much in the same relation to the whole world as that in which the Jewish tabernacle stood. The Jewish tabernacle was primarily meant to be a miniature model of what the apostle, in the Epistle to the Hebrews, calls the *agion cosmicon*: translated in our version *worldly sanctuary*, whereas it should be rendered the *world-sanctuary* or *world-temple*. And we find that the plan and construction of the tabernacle are described in the Bible in precisely the same way as the plan and construction of the earth are described. The tabernacle rested upon the naked sand of the wilderness—it had no flooring—as if to indicate that while it was separated from nature for higher and holier uses, it was still a part of nature. It contained, in its structure and furniture, a representation of everything existing in nature. It was an *agion cosmicon*—a holy microcosm. The three kingdoms of nature were summed up in it. The mineral kingdom was represented by its golden ornaments and vessels, its silver sockets and brazen utensils, and the jewels on the high priest’s breastplate; the vegetable kingdom, by its boards of shittim wood or acacia, and its linen wrappings, and the materials of the incense, and the table of shewbread, and the almond pattern of its golden candlesticks, and the ornamentation of its furniture; the animal kingdom, by its coverings of badgers’ and

goats' skins, and by the crimson colours of its curtains procured from the juice of a shell-fish or an insect. The light of the natural world was represented by the sacred lamp that burnt perpetually in the holy place; the provision of the natural world by the pot of manna; the natural perfumes of wood and field, of tree and flower, by the incense that smoked on the altar. In short, every object in nature had its counterpart in some form or other in the sacred building; and the whole structure was just the sum and representation of nature in a miniature form—the key by means of which the typical or spiritual significance of nature was explained in a clearer and more pointed way than nature itself could do it since the Fall. Now man's body is also a tabernacle sojourning in the wilderness of this world. It is an epitome of the whole history of the earth. Inscribed upon its fleshly tablets are all the commandments of God. As the apostle says, without the law, man is a law unto himself. In his constitution God has wrought out in higher form the great truths which He has inscribed upon the objects of nature, and which were symbolized in the Jewish tabernacle. His body is composed representatively of the matter of the whole universe. On the veil of its flesh, that separates between the physical and spiritual worlds, between the holy place of the world-sanctuary and the most holy place of the heavenly sanctuary, through which alone matter can hold communion with spirit, and heaven with earth,—on that fleshy veil is woven the cherubic forms, the shadows of the true, symbols at once of the things that are on

the earth and of the things that are unseen and eternal in the heavens.

“Look, in the first place, at the substance of which man’s body is composed. Like the tabernacle, it rests upon the dust of the earth. It was created out of the dust and speedily returns to it again. Its foundation is laid in the mineral kingdom ; this is the basis and primary factor of its perfection. Man is first of all a mineral : the foot of that ladder whose top reaches to the throne of heaven, rests upon the naked rock, upon which the pious eye sees Bethel inscribed. The limestone of the earth gives solidity to his bones ; the iron of the earth gives the rich crimson colour to his blood, and the tint to his lips and cheeks and hair ; the phosphorus of the earth, by its susceptibility to change, composes the continually fluctuating walls of his tabernacle ; the very core and centre of his brain itself, the place where Descartes supposed the soul to be, is a crystalline mass of mineral matter, so that the wheels of thought, like those of a watch, revolve on a jewelled pivot of the mineral kingdom. There is no substance found in nature, but in some shape, or quantity, or combination, is represented in man’s body ; it has its gold and its copper, its salt and its arsenic, substances that are poisonous and destructive, and substances that are innocuous and nutritious, all balanced and working together for the common good of the whole living structure, in subordination to the wonderful vital force.” *

Lastly, let us view the typical aspect of the tabernacle in relation to *work*.

* Rev. Hugh Macmillan : “The Human Temple.”

“ We are accustomed to limit the inspiration of God’s Spirit to thoughts and words. For this limitation, however, of the Spirit’s mode of operation to thought and language, to purely spiritual channels, we have no warrant in Scripture. The sevenfold Spirit has differences of administration and operation. He imparts diverse gifts. The body as well as the soul experiences His sanctifying influence. He enters the sphere of man’s labour as well as of his thought, and inspires the work of his hands as well as the meditations of his mind. The same Spirit that inspired the eloquence of Isaiah, and the melodies of the chief musician Asaph, also imparted to Samson that marvellous bodily strength which he displayed in herculean labours and tremendous feats upon the Philistines; and to Bezaleel and Aholiab that fine æsthetic taste and mechanical skill by which they were enabled to construct the tabernacle after the pattern shown on the mount. Gideon and Jephthah carried on their military campaigns, Elijah and Elisha wrought their miracles, Hiram of Tyre forged and engraved the precious metals employed in the temple of Solomon, directly under the inspiration of God’s Spirit. The impulse to perform these secular actions came upon them from God, quite as much as the impulse which compelled the prophets to proclaim religious truths. In short, it would appear from Scripture that the influence of the Spirit is co-extensive with the whole sphere of human affairs; that nothing with which man has to do is without and beyond the proper field of his operations.

“ It is very necessary that we should grasp the full

significance of this universal working of the Holy Spirit ; for both religion and common life suffer from the false and limited views which we entertain of his agency. We parcel out our life into separate and distinct portions, and call one part sacred and another secular. *This*, we say, belongs to the world—*that* belongs to God ; one action is religious, another is purely worldly. In this way we put asunder what God hath joined together. What does the ascension of our Lord teach us ? Is it not the unity of life—the oneness of the natural and the religious life ? Our Lord carried up with Him into heaven His body as well as His soul—the results of His whole life on earth—the thirty years of silent and obscure labour as a carpenter in Nazareth, as well as the three years of His recognised ministry of doctrine and miracle, and transfigured and elevated them both for ever. By His life on earth He imparted to the whole earth a heavenly character, made every spot of common ground an altar, every common meal a sacrament, every action of daily life a worship. Godliness is now profitable unto all things.

“ Bearing in mind this solemn truth of the unity of all life, let me proceed to consider the significance of the inspiration of Bezaleel and Aholiab. This fact is not of individual but of general application. It is not unique, but representative. It shows to us the true meaning and design of *all* work. It teaches us that natural as well as spiritual talents are the good gifts of God—that the *right* use of the powers of the artist, the musician, the poet, the artisan, the mechanic, the day labourer, is due to the inspiration

of the Spirit. Rightly considered, all nature is the tabernacle of God, constructed for His worship. The tabernacle of the wilderness was but a miniature model of the whole earth; just as the people of Israel were but the miniature pattern of all nations. Every man has a part assigned to him in the erection and adorning of this wonderful tabernacle, whose floor is the green fields, whose walls are the rocks and mountains, and whose roof is the ever-changing sky. Every man who does a day's work is a fellow-worker with God in carrying out His great design in creation.

“Such is the aspect in which we ought to regard our daily work. It is not an aimless, capricious thing. It has a wise plan, a noble purpose. Like mechanics and artisans and common labourers working at a building, each in his own particular department helping to complete the whole, and to realise the plan of the architect, so each of us in our special worldly calling is carrying out the plan of the Great Architect, and helping to build up a noble and enduring structure. Toil is the first stage of the process of redemption—the condition of man's elevation out of the estate of a sinful, suffering, degraded creature, to the friendship, fellowship, and likeness of God. Let me explain my meaning by a simple illustration. In the Pacific Ocean there are lovely islands built entirely by coral zoophytes out of the profound depths. Raised above the level of the sea, floating germs of vegetation alight on them, and speedily cover them with a fair clothing of verdure. Man comes and takes up his abode on these Edens, and makes their resources subservient to the purposes of

human life. By and by the missionary appears, and by the preaching of the gospel changes the moral wilderness into a garden of the Lord. The last great result is thus but the completion of a process begun by the mere natural instinct of a creature in the depths of the ocean. The work of the missionary rests upon, and is closely connected with, the work of the polyp. So is it with human toil. It may be a mere instinctive process carried on in the depths of spiritual ignorance; a blind, aimless motion, having no higher object than the mere satisfying of natural wants. Man may be induced to work purely by physical necessity, because he cannot otherwise get his bread; and yet toil is absolutely necessary as the foundation upon which the spiritual structure of our soul's salvation is laid. It begins the discipline which the higher influence of grace must complete." *

May our thoughts and our hearts be more and more drawn to the study of this glorious subject as unfolded in the pages of God's blessed Word.

* Rev. Hugh Macmillan : "Design and Inspiration of Work."

CHAPTER II.

GENERAL OUTLINE OF TABERNACLE AND ENCAMPMENT.

EXODUS xxv. 8.

THE tabernacle of the wilderness was the embodiment of Israel's national and ecclesiastical polity. It gave meaning and character to the nation. Israel can hardly be said to have a history apart from it. On it depended the moral and spiritual welfare of the people. The tabernacle was everything to them, spiritually, socially, and nationally.

Let us first glance at the position of the Israelites themselves in the midst of whom it was set up.

The Israelites consisted of thirteen tribes, all the posterity of one man named Israel. Eleven of the men giving names to the tribes were his sons. Two were grandsons by Israel's son Joseph. Led by the providence of God into Egypt in a time of famine, they were sustained there by Joseph, who, long lost to the family, had become governor, under Pharaoh, of all the land. In Egypt they settled and increased greatly in numbers, to *at least* 2,500,000—including men, women, and children. They had "flocks and herds" innumerable (Exodus xii. 37, 38). Another

king arose, however, who subjected them to great persecutions and hardships. They were all made slaves. Out of this slavery they were delivered by Moses, and brought into the wilderness, under the command and guidance of Jehovah. The wilderness into which they were led is described as being terrible in its character. (See Deut. viii. 15, xxxii. 10; Jer. ii. 6; and other passages). Burckhardt, Dr. Olin, Dr. Robinson, and other travellers, inform us that its population, consisting of a few Arab tribes, does not number more than 4000 to 7000 persons; that there are scarcely any birds or other animals in it; that it abounds in barren mountains, shifting sand-hills, and gravelly, flinty plains; that it has little vegetation, the mountains being entirely devoid of it, what it has being chiefly scattered shrubs, food only for the camel; that the water is deficient in quantity and generally bad in quality; and that the rain sometimes fails for two or three successive years.

Dr. Robinson, writing in April, 1838, after travelling in it seventeen days, says that "he had only once seen a blade of grass." He also adds, "We were told that many camels had died in the present year, owing chiefly to the excessive drought, there having been little rain (or, according to the Arab mode of speech, none) for now two seasons. As we saw the peninsula, a body of 2,000,000 of men could not subsist a week in it without drawing supplies of water as well as provisions from a great distance." Yet Jehovah supplied His rescued people in this dreadful desert with every needful blessing, for a period of forty years!

When the tabernacle was erected, it became, by the Divine command, the centre of a vast encampment of 2,500,000 people, extending, according to Josephus, a circuit of twelve miles (Num. ii. iii. 14-38). Between it and the first line of tents, which were pitched "far off about the tabernacle" (Num. ii. 2), there was a reserved space, on which the nation assembled before Jehovah for worship and instruction. A thin line of tents surrounded this reserved space; these were the tents of Levi. This tribe was commanded to dwell all round the tabernacle, between the rest of the tribes and their God, to preserve them from His wrath (Num. i. 35), by the exercise of that mediatorial work to which it was appointed. On the right, or east side, this line consisted of the following tents: the tents of Moses; of Aaron, the high priest of Israel; and of Aaron's four sons, the first common priests. These were the only Levitical tents permitted to be pitched at that side (Num. iii. 38). Behind the Levitical line were the tents of the other twelve tribes of Israel. They consisted of twelve groups, with the standard of each tribe placed at its head, nearest the Levitical line. The three groups on the right, or east side, represented the tents of Issachar, Judah, and Zebulon (Num. ii. 3-9). The three on the lower, or south side, were those of Simeon, Reuben, and Gad (Num. ii. 10-16). The three on the left, or west side, those of Manasseh, Ephraim, and Benjamin (Num. ii. 18-24). The three on the upper, or north side, those of Asher, Dan, and Naphtali (Num. ii. 25-31).

The appearance of this encampment is best de-

scribed in the language of the prophet Balaam, who once beheld it from a commanding position :—

“From the top of the rocks I see Him” (doubtless referring to the Lord Jehovah, in the pillar of the cloud upon the tabernacle), “and from the hills I behold Him. Who can count the dust of Jacob, and the number of the fourth part of Israel? How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! as the valleys are they spread forth, as gardens are by the river’s side, as the trees of lign aloes which the Lord hath planted, and as cedar-trees beside the waters” (Num. xxiii. 9, 10, xxiv. 5, 6, 8, 9).

The tabernacle was first erected in the desert of Sinai, 1490 B.C. To enable us to realise the great antiquity of the tabernacle and its institutions, we may observe, that about fifty years before Christ, Julius Cæsar landed on our shores, finding our forefathers naked, painted savages. About 1400 years earlier than that, the tabernacle, with the glory of Israel resting upon it in the pillar of cloud, was presented to the admiring gaze of the “many thousands of Israel” encamped around it.

Its cost was defrayed chiefly by the voluntary contributions of the people, and probably amounted, including the dress of the priests, to not less than £250,000; and yet the liberality of the people was such, that their gifts were much more than sufficient for the purpose, and Moses caused it to be proclaimed throughout the camp: “Let neither man nor woman make any more work for the offering of the sanctuary,” and so, “the people were restrained from bringing” (Exodus xxxvi. 5, 6). The sacred record gives the weight of gold, silver, and brass used as

(Exodus xxxviii. 24–29) worth £213,320 3s. 6d. of our money. The wood used in its construction was of a very enduring character; a proof of which lies in the fact, that this tabernacle was the house around which the Israelites worshipped till David removed the ark from Kirjath-jearim to a tent on Mount Zion (1 Chron. xiii. 5–14, and xv. 1–28), and at which they assembled occasionally till Solomon erected the temple (2 Chron. i. 3), a period of 487 years. Our version calls it “shittim wood.” It is supposed to have been obtained from the Acacian family of plants. Dr. Kalisch invariably translates the Hebrew word for this wood “acacia wood.”

The divine Architect gave His measurements in cubits. The learned do not agree as to the precise English measure of the Hebrew cubit. On the authority of Kitto and others, we have adopted twenty-one inches.

The entire structure consisted of a tabernacle, which was covered and surrounded by a court, which was open above, and this court again surrounded on every side by a wall, a partition of hangings resting on pillars. The covered portion, or tabernacle, consisted of two chambers; the first, on entering, called the holy place, or sanctuary proper; the second, coming after it, the holiest of all.

Beginning from the outside, and going inwards, the first object that presents itself is the court. It was in shape a parallelogram, with the narrow ends east and west. In the middle of the east end was the entrance formed of movable hangings on four pillars, but of different material from those forming the walls all

round. The hangings on the walls *around* were of fine twined linen, those of the *entrance* being in their ground-work fine twined linen also, but with lines or stripes worked on the linen, of blue, purple, and scarlet. The hangings which formed the walls rested on sixty pillars, standing at an equal distance from each other all round. These pillars were of acacia wood, and were about three yards in height, and about the same distance between each of the pillars. Their capitals were of silver, and they rested in sockets of brass. At the head of each pillar was a hook of silver, on which the rods were laid joining one pillar to another. From these rods the hangings were suspended. The circumference of the enclosure or court was between one hundred and seventy and one hundred and eighty yards. The hangings were in all probability of open net-work, so as to permit the tribes in the open space outside to witness the proceedings within.

Entering within this enclosure or court eastward and proceeding westward, the first object that meets the eye, half-way between the entrance to the court and the entrance to the tabernacle in the midst of the court, stands the brazen altar, or "altar of burnt offering." On it were always burning portions of propitiatory animals, whose blood had been taken and offered to God as an atonement for sin. The fire burning upon it was never suffered to go out (Lev. vi. 13). The use of this altar was to make reconciliation between God and His offending people. It was five feet high, and in length and width about nine feet. It was made of acacia wood, and covered

with plates of brass, having hooks or "horns" at each corner. To these the animals were frequently fastened previous to being slain for sacrifice (Psalm cxviii. 27). Being five feet high, the priests could not well reach to offer the sacrifices upon it; it was therefore supplied with a ledge running round it near the middle, on which he could stand to do his work. Inside was a grating of brass through which the ashes of the sacrifice passed into a chamber below; and a small door was attached to this by which the ashes might be removed. Two of its sides were provided with rings, through which wooden staves overlaid with brass were passed, to enable the Levites to carry it on their shoulders when marching.

Passing the brazen altar and on our way to the entrance into the tabernacle we meet the laver. It stood exactly between the brazen altar and the door of the tabernacle, and was entirely of brass—of the brazen mirrors which the women of Israel were in the habit of carrying with them to their worship at the tabernacle—a custom probably learned from Egypt. It consisted of two parts, the basin, and the base or "foot" on which it rested. The basin was probably not round like an ordinary basin. We have no exact description of this vessel given in holy Scripture, and are therefore left very much in the dark as to its exact size or shape. Its use was to enable the priests to wash their hands and feet before approaching the brazen altar or entering the tabernacle. The penalty attached to neglect of this was death.

We now enter the tabernacle proper. Like the

outer court, it was rectangular in form, with its smaller ends east and west, having the entrance in the east occupying the whole end, and formed of pillars and hangings. Its walls were completely of wood, the beams or boards being in close contact, entering the ground by means of metal feet, and bound together by transverse wooden bars overlaid with gold. This rectangular tent was divided at a point *two-thirds of its length from the entrance* by another hanging called the vail. The larger portion, which was thus *two-thirds* of the whole, was called the "holy place;" the smaller portion, being the innermost or western part, forming *one-third*, and a complete square, or rather cube, was called the "holiest of all." The boards which formed the wall of these two chambers were acacia wood overlaid with gold on both sides. They were nearly six yards in height, and two feet and a half broad. Of what thickness is not known. Each board had two heavy blocks of silver, into which the boards were dropped by means of tenons at the foot of each board. There were twenty of these boards on the north side, twenty on the south side, and eight at the west end. They were still more firmly bound by rings, cords, and tent-pins.

Over this tabernacle were thrown four different kinds of coverings, thus making the building a kind of tent or dwelling-place. They hung down the walls on all sides, except the front or entrance, and in all probability on the *outside*. The *outer* one was made of badger or seal skin. The next was of rams' skins dyed red. The next, consisting of eleven parts looped together, was of goats' hair. The last and

inner one was of fine twined linen, wrought with blue, purple, and scarlet threads, and having cherubic figures worked on it. This also consisted of ten parts, fastened together by fifty hooks or buttons of gold to loops of blue. The entrance to this tabernacle, which, as we have said, was on the east side, was formed of five pillars of acacia wood overlaid with gold, with sockets of brass at the bottom and hooks of gold at the top, on which the curtain which closed the entrance was hung.

The first object which presented itself on entering this place, and standing right opposite the entrance into the holiest of all, was the altar of incense. It was of wood overlaid with gold, and stood in the middle of the chamber. It was four-square, and its height was twice its length, being twenty inches in length and breadth, and forty in height. On the top stood a pan-shaped vessel called the golden censer, on which coals taken from the brazen altar were burning. The high priest commenced the morning and evening public worship by offering incense on this altar.

On each side of this altar there stood two other pieces of furniture—one on the north side, the other on the south. That on the north was a table, on which two columns of bread were piled, called the table of shewbread. It was made of wood, overlaid with gold, and had a crown of gold on the top. Wooden staves, overlaid with gold, passed through golden rings, by which means it was carried when on march. It was called the table of shewbread because each tribe was represented on it by a loaf of unleavened bread.

The loaves lay upon it in two piles of six each, on golden dishes, each pile having a golden pot on its top, from which burning frankincense was smoking. The loaves were changed every Sabbath-day, the old ones being eaten by the priests alone, and in the holy place. That on the south side, and probably exactly opposite, was the golden candlestick. It was of pure gold, and was in reality a stand for lamps, richly ornamented with figures of the almond blossom. It had seven branches, was a talent in weight, and worth nearly six thousand pounds of our money. A lamp of olive oil was placed on each branch.

We now pass into the "holiest of all" by lifting up the veil which separates the holy place from the most holy. This veil rested on four pillars of wood overlaid with gold, and was suspended from golden hooks on the pillars. It was of needlework, wrought with blue, purple, and scarlet threads of wool on a foundation of fine linen. Figures of cherubim were also wrought upon it, probably in gold threads, so that it resembled the roof-curtain. The four pillars rested on blocks of silver, called sockets. There were in all one hundred and sixty-five of these blocks. The sixty underneath the pillars of the court were of brass, and also the five underneath the pillars of the entrance to the holy place. The four underneath the pillars of the holiest were silver, and also the ninety-six forming the foundation of the boards.

The first object meeting the eye on entering was a chest or box of wood, overlaid within and without with pure gold. This was the ark. It had a lid of pure gold called the mercy-seat. Its top was

ornamented with a border called a crown of gold. Standing on each end of the lid or mercy-seat, and fronting each other with their faces towards the lid, were two small human figures of gold. They had wings of gold, which were "stretched forth on high." These were the cherubim.

The material of which the ark was made was acacia, or imperishable wood, the timber used in the fabrication of all the furniture of the tabernacle. The ark itself was of an oblong form, four and a half feet long, by two and a half broad. Its purpose was to preserve as a sacred deposit the two tables of the covenant or law of the ten commandments, so that the ark into which they are put was fitly called "the ark of the covenant." On the lid or mercy-seat of the ark, and from between the cherubim, the Lord told Moses that He would commune with him of all things which He would give in commandment to the children of Israel. It is to the Lord as occupying this position that the Psalmist says, "Thou that dwellest between the cherubim, shine forth." And again, "The Lord reigneth; let the people tremble; He sitteth between the cherubim; let the earth be moved" (Ps. lxxx. 1, xcix. 1). The pillar of cloud rose up just over this manifestation of glory in the form of a column, and then spread itself in the form of a broad sheet of cloud over the entire tabernacle, thus forming a protection from the scorching rays of the sun.

We have said that the ark contained the two tables of the covenant or ten commandments. It also contained a roll of the general laws of the kingdom, with its history down to the entrance into Canaan, pro-

bably as they were contained in the books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy (Deut. xxxi. 24, 26). This roll was probably made of sheep-skins dyed red. The ark also contained that rod of Aaron, the high priest of Israel, where-with Jehovah—by causing the dead stick to bear almond blossoms during the night, whilst the rods representing the other tribes remained dead—convinced the rebellious nation that the Lord would have none but the tribe of Levi in charge of his tabernacle, nor permit any but the Aaronites, who were members of it, to exercise the office of priest (Num. xvi., xvii.; read also Heb. ix. 4, v. 1-4). The ark contained also a “golden pot” of that mysterious bread with which the Lord miraculously fed His people during their forty years’ pilgrimage (Ex. xvi. 32-35; Heb. ix. 4). Jesus refers to this bread as a type of Himself, saying, “The bread of God is He which cometh down from heaven, and giveth life unto the world.” “I am that bread of life” (John vi. 31-35).

Human footsteps entered this holy place only once a year (Heb. ix. 7, 8). This was on the great day of atonement or reconciliation, when the sacred tent—too polluted by the past year’s sins of the camp, in the midst of which it stood, to be any longer the abode of the “holy Lord God of hosts”—was cleansed by the blood of atonement, and the people also were cleansed in an unusually solemn manner (Lev. xvi. 16). On this occasion the high priest appeared before the ark with a vessel containing blood, taken from the propitiatory animals previously slain before the altar in

the court. Having first placed a golden censer of smoking incense before the ark, he sprinkled a little of the blood with his finger upon Jehovah's mercy-seat, and seven times before the mercy-seat (Lev. xvi. 12-15).

I have now given a sketch of the tabernacle, comprising the outer court and the two chambers which it included. In my next chapter I hope to notice the various points of spiritual instruction shadowed forth in the tabernacle itself, to be followed by chapters on the great truths taught by its various vessels of furniture—the altars; the shewbread and candlestick; the ark, mercy-seat, and cherubim; the priests and their dress; the sacrifices and offerings; and to conclude with the people of God in the midst of whom the tabernacle stood, and on behalf of whom it was erected.

CHAPTER III.

GENERAL DETAILS.

EXODUS xxv. 8.

WE shall now consider some points of spiritual instruction shadowed forth in the tabernacle, the materials, structure, and furniture of which formed the subject of our preceding chapter.

Its design is stated in the passage of Scripture with which I have introduced this chapter, namely, to be the dwelling-place of God among His people. Only in it would He dwell among them. It was therefore God *manifested*. Thus it was the great type of the Lord Jesus Christ. He was "God manifest in the flesh." Our Lord Himself gives us a hint of this in His own words: "Destroy this temple, and I will build it up in three days." Again, St. John says, "The Word was made flesh, and *tabernacled* among us." There are also passages in the Epistle to the Hebrews which speak of the tabernacle as a type of Christ. This is the *primary* view, which must never be lost sight of in considering it.

In itself, and the court combined, it fitly represented the human body. The most holy place may be con-

sidered as the head, the holy place as the body, and the brazen altar in the court as the feet. In the most holy place was the ark containing the law, which was the expression of the divine *mind*. In the holy place, which may be considered as the heart, there was the incense lighted with divine fire,—the *worship* of the Holy Spirit; the light burning from divine oil in the candlestick,—the *light* of God's Spirit; and the shewbread eaten by the priests,—the *food* on which the heart lives—Christ the bread of life. In the court there was the brazen altar at the very entrance, or the feet on which the whole body rests, which may represent the blood of atonement on which the whole was founded. Thus we have the most holy place or *head*, with the *mind* of God; the holy place or *heart*, where the light and life of the Holy Ghost dwells; and the brazen altar with its blood, or the *feet* on which everything rested—the grand foundation of the whole superstructure.

St. Paul uses the tabernacle as a figure of the human body: "For we know that if our earthly *house* of this *tabernacle* were dissolved, we have a *building* of God, an house not made with hands, eternal in the heavens." The human body does indeed answer to the tabernacle in the wilderness. Its wooden frame and curtains wore out in course of time, and a *fixed temple* was substituted for it. The tabernacle in the wilderness and the temple on Mount Zion were essentially one. There was the same ark and the same cloud of glory. Such is the relation between the earthly body and the resurrection body. The Holy Spirit is enshrined in a

believer's body as in a tabernacle. In taking down the wilderness tabernacle the *ark* went first; so the *soul* which, like the ark, is sprinkled with the blood of atonement, and is the sacred deposit in the inmost shrine, goes first at the dissolution of the body. Next the *coverings* were removed, answering to the *flesh*. Lastly, the *boards*, which answer to the *bones*, are the last to give way.

Regarding the tabernacle then as a type of the body of Christ, many features of deep interest and instruction are presented. Christ was the divine Man. In speaking of Himself in the Psalms He says, "A body hast *thou* given Me." Again, at His birth it was announced, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." In beautiful accordance with this, in the building of the tabernacle God was His own architect. Moses was strictly commanded to "make all things after the pattern showed him on the mount." In the tabernacle itself, in its furniture and vessels, in the loops and taches, in its pillars and hooks, its pins and cords, its priests and their garments—in everything, it was to be after "the pattern." Human thoughts and human wisdom and ingenuity had nothing whatever to do with it. From the least pin or cord to the most costly thing in it, it was altogether God-made. Thus was it also with the Lord Jesus. Mind and body were after God's image. He was "the brightness of the Father's glory, and the express image of His person." *Human* artificers, it is true, constructed

the tabernacle, but they were previously filled with the Spirit of God for their work. A human mother gave birth to the Son of God, but the Holy Ghost overshadowed her, and that "holy thing" was altogether God-made—the God-man Christ Jesus.

In the tabernacle God revealed Himself to the people. In Christ God reveals Himself now to His people. From the most holy place God uttered His voice. Through the Lord Jesus God also speaks to us. The tabernacle was the meeting-place between God and man. The Lord Jesus is the meeting-place now between God and His people. The tabernacle was set up in the waste and howling wilderness, and had to endure the storm and tempest and all the vicissitudes of the situation. And so the Lord Jesus had to endure all the vicissitudes of this mortal life—the hunger and weariness, the persecution of foes and the desertion of friends. In these, and many other ways, the tabernacle strikingly represents the Lord Jesus Christ.

But let us look more particularly and see how this is exemplified in its framework and materials.

The court which surrounded the tabernacle had, as we have seen, hangings of fine twined linen suspended from sixty pillars at equal distances from each other all round. The first and most conspicuous object to all outside was this wall of fine twined linen. This material is used all through the Bible as the symbol of righteousness. So was it with the Lord Jesus. He was pre-eminently the Righteous One—the Holy One of God. He could stand in the very midst of His bitterest foes and challenge them, "Which of you

convinceth Me of sin?" And the Roman centurion endorsed this testimony when, at His death, he exclaimed, "Certainly this was a righteous man." It was said of Him, "By His knowledge shall my righteous servant justify many." The dying thief also endorsed it when he said, "This man hath done nothing amiss."

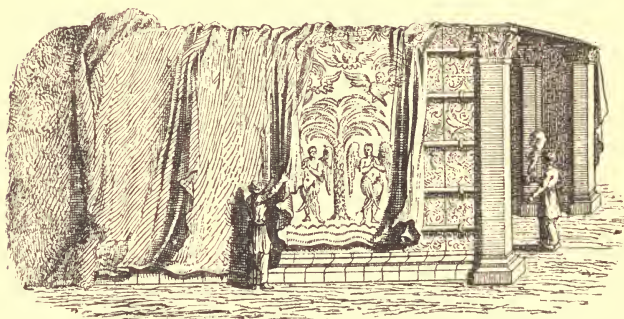
But not only was the *outer* wall of the court of fine twined linen, this was the material of the *inner* tabernacle also. Inwardly and outwardly the Lord Jesus was the Righteous One. The entire tabernacle was a faint shadow of Him who was thus the Holy One of God. Look at His life from whatever point of view we may, not a shadow of a stain is seen.

The entrance to the court was by the gate. This gate was at the east end. It stood opposite to the door of the tabernacle, and this again opposite to the veil—the entrance to the "Holiest of all." Thus the entrance to *each* place was at the east end, and all the entrances were exactly opposite each other.

That *one* gate and *one* door and *one* veil represent Jesus Christ the one and only way to everlasting life. Each of these entrances being at the east end, had the rising sun shining upon them each day. The glory of God shone always upon Jesus. He was the Father's Only-Begotten and Beloved. The light of heaven was never off His path.

Each of the hangings at these entrances was of the same materials—blue, purple, scarlet, and fine twined linen. The blue—the colour of the sky at mid-day—symbolises the *heavenly* colour; purple is

the kingly colour ; scarlet is the sacrificial colour ; linen is, as we have said, the righteous colour. Jesus, the one only way to the Father's presence, is the *heavenly Man*, the *King*, the sacrificial *Victim*, and the *righteous* Servant. In Him we become "partakers of the divine nature." In His righteousness we become righteous. In Him we become "*kings* and priests unto God." He is the perfect atonement for our sins.



THE COVERINGS OF THE TABERNACLE.

The fine linen inside and outside might teach us another truth. It was originally grown from a seed. Cast into the ground, it had died there ; and from that death life had sprung up. Thus the entire tabernacle and its court shadowed forth Christ in His death and resurrection.

But the tabernacle itself had four coverings. The inner one, as we have seen, was fine twined linen, symbolical of Christ as the Righteous One. The

next covering above this was goats' hair. The goat was pre-eminently the sacrificial animal. The blood of this animal was "the blood of sprinkling" so frequently alluded to in the Bible. It was carried into the holiest of all on the day of atonement. It was the goat that *outside* carried away the people's sins into the wilderness. The goat taking away the people's sins *outside* bore testimony to what the blood had done *inside*. It had put away sin. Thus this covering over the fine twined linen spoke of two things. The fine linen spoke of righteousness; the goats'-hair covering, being next to it, spoke of righteousness through the blood of the slain victim. Thus *righteousness through sacrifice* was shadowed forth in these two inner coverings. The linen and goats' hair, covering the entire tabernacle, shadowed forth the covering of the sinner with the righteousness of God because of the blood of Christ.

But the covering of goats' hair formed the *hanging* of the door of the tabernacle. Exactly opposite the entrance to the court inside stood the brazen altar. Thus the first thing the Israelite had to do with, the moment he went in, was the blood. He must deal with *that* before he could enter the tabernacle to worship. Having dealt with the blood at the brazen altar, he could pass on into the tabernacle. But, as he did so, what did he learn from the goats'-hair covering which formed the entrance to the place of worship? He learned that sin had been put away. The goats' hair hanging spoke the same thing as the goat sent into the wilderness with the sins of the congregation on its head. It said, "That blood with

which you have been dealing at the brazen altar has buried all your sins for ever. They are all gone. Look here! Read in this goat-skin hanging the blessed truth ; and as you enter inside to worship, remember your sins are all forgiven." "Blessed is the man to whom the Lord will not impute sin."

Remember, reader, if you would come to God, you must first deal with the blood. The brazen altar meets you at the very door. You cannot be a worshipper till your sins are all forgiven. All worship is founded on the blood of the Lamb. But, having cast yourself as a sinner on the blood of Jesus, remember your sins are gone for ever. Then enter the tabernacle, and as a blood-bought worshipper offer the sacrifice of prayer and praise and thanksgiving for what that blood has done—for all the riches of His grace who loved you and give Himself for you.

But over the goats' hair covering was another covering of rams' skins dyed red. The goats' hair tells of sin put away through the Victim. The rams' skin covering *dyed red* expresses more deeply the same blessed truth, as sin put away through the *blood* of that Victim. In it we may learn the *depth* of that love which shed its blood to redeem our souls. *Dyed red* ! It displayed the *reality* and the *depth* of that Victim's devotion to the Father's will. It tells the sinner that he is redeemed not only with blood, but "with the *precious* blood of Christ, as of a Lamb without spot and blemish."

Outside of all was the covering of badger or seal skin. This skin was coarse and repulsive-looking.

Looking upon this tabernacle from a distance, there was nothing attractive in it. How strikingly it thus represented the Lord Jesus! To the men of the world, who saw nothing but the carpenter's son, there was nothing to attract. He was the "despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him." "His visage was more marred than the sons of men; and when we shall see Him, there is no beauty that we should desire Him." But to those who went *inside* the tabernacle, how different was the sight! There were the silver and gold and all the beauteous colours of blue, purple, scarlet, and fine twined linen. There, too, was the glory shining forth from the most holy place. What a contrast between the outward and the inward! So with Christ. The world sees nothing in Him. They who are satisfied with looking at Christianity from an outside standpoint, how poor it is! But see Jesus! Go inside! Know Him by the Holy Spirit's teaching! Ah, how different all is then! He is "the chief of ten thousand, the altogether lovely." *Outside* it is, "I am black" "as the tents of Kedar." *Inside* it is, "I am comely as the curtains of Solomon." No one could have known what the tabernacle was from an outside point of view. Nay, looking at it from *that* standpoint, every view was wrong. You got *exactly the opposite* view when inside. So it is with Christ. You must be *in* Christ to see His loveliness, His beauty, His glory. Outside you not only cannot know what He is, but every view is a wrong one—the exact reverse of the truth. The world's judgment of Christ

is wrong. The natural heart knows not God. Everything of Christ is "foolishness" to it. Not till we get inside do we see the truth. "If any man be in Christ, he is a new creature: old things are passed away; behold, *all things* are become *new*."

As we enter the court we find four things all in one straight line, opposite each of the entrances, and opposite each other—the brazen altar, the laver, the incense altar, and the ark and mercy-seat. So every sinner who comes for salvation has to do with God in all these aspects. He enters in and meets the blood on the brazen altar. Sin there is for ever put away. Next he washes at the laver; for he who would enter in as a worshipper must be renewed in spirit and heart by the Holy Ghost. In the thirteenth chapter of St. John the brazen altar and the laver are presented to us in the washing of the bath and the washing of the feet. One represents the death of Christ by which the sinner is brought nigh to God, the other the intercession of Christ by which the conscience is kept free from all conscious defilement, and is enabled to hold communion with joy. There can be no communion with God except as personal holiness is maintained. There must be no spot upon the conscience when with God. If there be, communion is interrupted. Zaccheus could not walk with Jesus under the charge of sin. When men were pointing at him he turned and looked into the face of Jesus. Then, but not till then, could he *go on*. There is an allusion to holiness as necessary for communion with God in the language of the Psalmist when he says, "I will wash mine hands in innocency :

so will I compass thine altar, O Lord." The bath and the washing of the feet are represented here by the brazen altar and the laver; and both shadow forth the death of Christ by which the soul is brought nigh to God, and the intercession of Christ by which its communion with God is maintained.

Opposite these two was the golden altar, or "altar of incense," inside the tabernacle. In the fragrant incense going up from the holy fire, the preciousness of the believer and all his sacrifices of praise and prayer and service before God are shadowed forth. Now that he had dealt with the blood and with the laver, he and all he does is as sweet incense to God. "We are unto God a sweet savour of Christ."

Opposite this altar of incense, and in the most holy place, was the ark and mercy-seat, and the glory of God above upon it. The fragrant incense of the golden altar in the sanctuary found its way underneath the vail into this place. The fragrance of the golden altar finding its way there, brings before us the preciousness of the believer and all his priestly sacrifices of prayer and praise and service in the very presence of God. Thus all these holy vessels—the brazen altar, the laver, the altar of incense, the ark and mercy-seat—show us Christ in all His different relations. The believer has to do with Jesus in all these relations, and is thus enabled to "enter into the holiest of all by that new and living way which He hath consecrated for us."

In the construction of the framework of the tabernacle we are told there were wood and gold, brass and silver. The wood—in every case acacia or

imperishable wood—represents the *human* nature of the Lord Jesus, the *ever-living* God-man, who is our representative in heaven. Gold represents His *divine* nature. The wood was covered with the gold. Thus we have the human nature and the divine in *one* person, “Perfect God and perfect Man.” *Inside* the tabernacle we have gold and wood—ark, mercy-seat, table, candlestick, altar of incense. All these represent the divine nature and the human nature in the very presence of God.

But what of the silver? As we enter the court we find that the hooks which upheld the hangings were all silver. As we enter the tabernacle we see the hooks and rods above, and the blocks on the ground or “sockets,” as they are called, into which the boards were driven which formed the framework of the tabernacle, are all silver. The sockets of the veil, the sockets of the tabernacle, the hooks which held up the veil, and the rods which communicated between the pillars by which it was upheld, all were silver. In fact, as you stood inside, whether you looked above or below, it was silver. This silver was formed of the atonement-money of the children of Israel. No one could be numbered among the Israel of God unless he brought the small half-shekel of silver, worth about one shilling and three halfpence of our money. With this in his hand he presented himself to Moses. Because of this he was accepted and numbered as one of the children of Israel. His name was written in the register. He was not asked who he was or what he was, a rich man or a poor, a good man or a bad. All this was immaterial. It was

the small coin that made him accepted. It was this that enrolled him in the book, and the absence of this was his rejection (*see* Exod. xxx. 11-16). In all this it is a type of the sacrifice of Christ, the true atonement-money. The soul that has *that* laid to its account is one of the Israel of God. Pleading the blood of Jesus, his name is inscribed in the Lamb's book of life. He is not asked who he is, or what he is. He may be the most virtuous man living, but if he bring not this blood he will be rejected. He may be the greatest sinner on earth, but if he plead this he is safe. It thus corresponds with the blood on the door-posts in Egypt, of which God said, "When I see the *blood* (not when I see *YOU*), I will pass over you." It is to this atonement-money Peter alludes when he says, "Forasmuch as ye know that ye were not redeemed with corruptible things, as *silver* and gold, from your vain conversation, but with the precious blood of Christ, as of a lamb without blemish and without spot."

This was the great truth which the silver inside the tabernacle shadowed forth. Wherever the Israelite turned his eyes, whether above or below, he saw written, *atonement*. The whole fabric rested on it; for if you had taken away the blocks of silver on which the boards rested, and the hooks on which the curtains hung, what would have become of the tabernacle? It would have fallen to pieces. The whole thing would have become a wreck.

So it is in the Church of Christ, the true Sanctuary of God. Every doctrine, every promise, every creed, rests on atonement. Take this away and everything has gone. The Church of Christ becomes a wreck.

There is no Church, no Saviour, no hope, no heaven. All is the darkness of despair, the very blackness of death.

The tabernacle had no floor. All rested upon the naked earth. But the tabernacle had a *foundation*. The silver blocks held the boards firmly in their places, and by them the whole building was sustained. Just as nature provided no foundation for the tabernacle, so nature can provide no foundation for a sinner to rest upon. But just as the blocks of silver, which were formed of the atonement-money of the congregation of the children of Israel, was the foundation, so God has provided a foundation for his Church in the atonement of the Lord Jesus, as it is written: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste."

The ground on which the priests stood, and on which the tabernacle was erected, must have been very straight and level. The psalmist seems to refer to this in several of the Psalms when he says, "My foot standeth in an *even* place;" and again, "My foot shall not *slide*." So it will be always. If we indeed abide in Jesus, the true Tabernacle, and "walk in the light as He is in the light," we shall walk securely. Our feet then will not slide. We shall then realise most fully the value of that blood which "cleanseth from all sin," and our walk with God will be a happy and a holy walk.

In the curtains of the tabernacle we have another feature of the Lord Jesus Christ. We are told that

the tabernacle was to be made of "ten curtains of fine twined linen, and blue and purple and scarlet:" and that "*every one* of the curtains shall have *one measure*." "The five curtains shall be coupled together one to another; and other five curtains shall be coupled one to another." Thus there was to be *proportion* in each. There was to be no *unevenness* or disparity in anything pertaining to them. So it was in Christ. There was the most perfect consistency in all His ways. No one grace in His character eclipsed another, as it is with the best of men here. There was a divine symmetry in everything connected with Him. At all times, and under all circumstances, He was the perfect man. This was instructively typified in the fine flour of the offerings. That fine flour represented Him who was the bread of life. It was all evenness. The same perfect proportion that existed in the type existed in Him. He was truly "perfect Man and perfect God."

One point more to which I would call the reader's attention in closing this part of my subject. In the account of the tabernacle and its furniture, as recorded in these chapters (Exodus xxv.—xxx.), there are evidently two distinct aspects of truth. From the 25th chapter to the 27th chapter and 19th verse we have the description which begins with the *ark inside the veil*, and ends with the *brazen altar in the court*. In this aspect we have presented the way in which *God* meets *man*. Jehovah is in the most holy place, and comes down, to meet man as a sinner at the brazen altar. This is the *first* description, for redemption is God coming down to man as

a sinner, and providing for that sinner a way up to God. From the 27th chapter and 19th verse to the end of the 30th chapter we have the other aspect of truth. In this description we are shown the way by which *man* as a sinner can *get back to God*. Thus we have the *divine* and the *human* side presented. We have God coming down from His throne of glory to meet man as a sinner at the brazen altar; then we have man provided with the way by which he can come up to God. Where God meets man as a sinner in the cross of Christ, through that meeting-place the sinner can now get back to God.

Reader, has your soul been brought into experimental acquaintance with these blessed truths? Have you, as a sinner, met God in Christ at the brazen altar—the cross? Are you now rejoicing in the glorious privilege of the children of God? Are *you* a blood-washed soul? Are you in Jesus? Is He your life, your peace, your joy, your all? Reader, “what think you of Christ?”

CHAPTER IV.

THE BRAZEN ALTAR.

Exodus xxvii. 1-8 ; xxx. 17-21 ; xxxviii. 8.

ONE of the most striking features connected with the tabernacle was this—it had no floor. The reason is evident. The entire tabernacle was designed by the Holy Spirit to represent Christ, and nothing which represents Christ must be *beneath the feet*. Christ must not be trodden upon. The same thought is presented by the place on which the blood was sprinkled in Egypt. It was sprinkled on the lintel and the two side-posts of the houses wherein the Israelites dwelt, but *not on the ground*. The blood of Christ is not to be “trodden under foot” (Heb. x. 29). There is a sense, indeed, in which Christ is foreshadowed *on the very ground* on which man treads. The manna lay upon the ground all round the very tents of Israel. When the Israelite rose in the morning he had to do one of two things, stoop down and pick up the manna, or trample upon it. Jesus has come down from heaven. He has stooped to the *lowest depths* of man’s fallen condition. He stoops still—yea, down to the sinner’s very *feet*, in

order to save his soul. Yes, the manna is on the very ground. Every man living is either *taking up* that “living bread which came down from heaven,” or he is treading it under foot. Reader, which is it?

In entering upon the consideration of the holy vessels of the tabernacle may our minds be solemnised



THE BRAZEN ALTAR.

by these thoughts! May we feel we are on “holy ground!” May we take the very “shoes off our feet,” and tread softly! We are dealing with the God-man Jesus in all the varied aspects of His grace and glory. May the Holy Spirit give us “reverence and godly fear!”

The word “altar” is derived from the Latin word

“altus,” high or lofty. From the idea of the Deity being in heaven, these altars were invariably, under the heathen economy, erected on high places. The worship enjoined by Jehovah was, however, in every respect studiously set in contrast to that of the nations around. The altar was to be on the ground. No steps were to be to that altar. Nothing that could in any way resemble other altars was to attach to the altars of Israel.

The brazen altar is called by several names in the Bible. It is the “brazen altar,” or “altar of brass;” “*the* altar” by way of pre-eminence; “the altar of burnt-offering,” “the altar by the door of the tabernacle,” “an altar of shittim wood.” Such are the names which distinguish it from the “golden altar,” or “altar of incense.” As we have said in a previous chapter, it was five feet high, and nine feet in length and breadth. On it sacrifices were always burning. The fire was never to go out. The altar was always smoking, because wrath had gone forth to consume the sacrifice, to the head of which all the sinner’s transgression and iniquity had been transferred. This altar was placed exactly opposite the entrance in the court, between the entrance to the court and the entrance to the tabernacle. Thus it showed the sinner, that before he could enter the tabernacle as a worshipper he must meet God as a sinner at the brazen altar, and there see his sins borne by the victim, and wrath on account of those sins visited on that victim. The fire denotes God’s wrath, which must consume everything with which it comes in contact. Therefore the victim must be consumed.

And because the Israelite had transferred his sins to it he was now freed from sin. He had paid the penalty—death. The smoke, as it ascended from the altar, said to him, “Wrath has been poured out upon your substitute: there is now none for you to bear. Your sins are all forgiven: go in peace.”

The brazen altar was four-square—the same on every side. So the great sacrifice which it typified—the Lamb of God—is the same for all the world. Whether it look north or east, south or west, it presents the same aspect—a perfect sacrifice—full, free, and everlasting forgiveness through the blood of the Lamb. To Jew and Gentile, barbarian, Scythian, bond or free, to all alike it has *one* and the same voice—“peace with God through the Lord Jesus Christ;” “behold the Lamb of God, which taketh away the sin of *the world* ;” “He is the propitiation for our sins, and *not for ours only*, but also for the sins of the whole world.”

There were two aspects presented by this altar which were fulfilled in Christ, and each of which must be distinctly borne in mind. Man is a sinner, and he must pay the penalty of sin—death. But not only so, he must be accepted by God as *righteous*. Christ Jesus came into the world as the sinner’s substitute in both these aspects. He came bearing man’s *sin*. As the *sin*-bearer, wrath must descend upon Him on account of that sin. It did descend. The fire of God’s wrath descended upon Him on the cross. “He was made a *curse* for us.” “The Lord hath laid on Him the iniquity of us all.” “He was wounded for our transgressions.” Thus He bore the

wrath due to sin. But not only so, He was *in Himself* the Righteous One. All within Him—will, affections, thoughts, desires, feelings—were spotless and holy. He surrendered Himself as the Holy One, an “offering of a sweet savour” unto God. The “inwards” of this sacrifice were all holy. He was the *delight* of the Father. In all this He represents the sinner before God. As the sin-bearer, He bore the wrath due to sin. In His own righteous Person He represents that sinner so pardoned, before God. Thus in Him the sinner has *paid the penalty due to sin*; and not only so, but is *presented righteous* before God. These two aspects are presented in the brazen altar. The blood of the victim was poured on the altar before that victim was consumed upon it. The blood thus poured out averted the wrath of God; while the fire consuming the victim testified the perfect acceptance of the offerer. The *blood* represents the death of Christ as the *way of escape from condemnation*; the consuming of the victim represents Christ as the *perfectly accepted One* before God *on behalf of the offerer*. Both these truths are united in the one sacrifice—the Lord Jesus Christ—and shadowed forth in the brazen altar.

It will be observed that the brazen altar was larger than any other of the holy vessels connected with the tabernacle. Indeed it was so large that all the other vessels of the tabernacle—ark, mercy-seat, table of shewbread, altar of incense—could be included within it. The divine reason for this is evident. Within the one great sacrifice of the Lord Jesus on the cross every other is comprehended. The cross is the

foundation of everything. On that mercy depends. On that worship. On that glory. On that everything. Just as all the vessels of the holy place, and the holiest of all, could be included in the brazen altar, so all acts of worship, all services, all praises, all prayers—all rest on the one great sacrifice of Christ on Calvary. Inside the brazen altar was a grating or network of brass, on which the victim was laid. This grating was just half way up inside it,² or exactly one cubit and a half from the ground.* This was exactly the height of the mercy-seat. Thus the height of the grating on which the victim was offered and the height of the mercy-seat were equal. We are thus taught that *mercy* is commensurate with *sacrifice*; that just so far as we are identified with Christ in His *death*, so far only are we recipients of the *mercy* of God. This is a solemn thought for those who talk so flippantly about the mercy of God and know not what it means. Yes, mercy in Jesus, in His precious blood, for the vilest—mercy full and free; but mercy *only there*! Wrath outside—yes, wrath *to the uttermost*! Frown if you will at this uncharitable dogma, but either *this* is the truth or there is not one reliable truth in the whole Bible. Throw this *one* truth overboard, and you throw the whole Bible with it. Do not, I beseech you, *pretend* to a reverence for the grand old Book and deny *this*. You are afraid, from a kind of unworthy cowardice, to throw the Book overboard altogether, and yet you throw overboard that on which every letter of it is founded! Be honest. Accept both, or deny both. If one is false, the other is a lie.

The brazen altar had a hooked horn at each corner. These horns were each touched with blood. Why? A horn is the symbol of strength or prevailing might. The manslayer when he fled to the city of refuge had to lay hold of the horns of the altar. The sinner, guilty on account of his sin, is pursued by the wrath of God; but he lays hold of the blood-stained horns of the altar—the sacrifice of the Lord Jesus Christ. He clings to this. There is power there. There is all-prevailing might there because of that blood. Those who touch that blood cannot die. From the consciousness of strength and victory which that blood gives we raise our songs of praise. This is the explanation of the last three verses of the hundred and eighteenth psalm. The sacrifice is bound to the horns of the altar. Through that sacrifice all spiritual “light” comes from God. To the soul in Jesus, God shows “light.” Then follows “praise,” “exaltation,” and “thanks.”

The morning and evening lamb was offered upon this altar for the sins of the entire nation of Israel (Ex. xxix. 38–42). The high priest (Aaron) took the victim. His four sons stood at the foot of the altar. Behind them, and in a circle, stood twelve elders, representing the twelve tribes of Israel: The high priest then transferred the sins of the nation to the victim by *pressing* his hands on its head. Then he slew it, and presented the blood, first, for *atonement*. Then the whole animal was consumed on the altar as a token of *acceptance* of the nation before God, a “sacrifice of a sweet savour” unto God. Thus reconciliation was complete.

I have said that the high priest, in transferring sin to the victim, *pressed* his hands on its head. This act, besides indicating the full identification of the offerer with the offering, showed that sin was a *weight*, a *heavy load*. This is confirmed by many passages of Scripture. "The Lord hath *laid* on Him the iniquity of us all;" "He *bare* our sicknesses, and carried our sorrows;" "Reproach hath broken my heart, I am full of *heaviness*;" "I *sink* in deep mire, where there is no standing;" "If it be possible, let this cup pass from me;" "My God, my God, why hast Thou forsaken me?"

Reader, in concluding my thoughts on the brazen altar, I would offer three remarks:—

First, this altar stood exactly opposite the entrance in the court. It was the *first* object the eye fell upon when entering. So must Christ be the *first* in everything. First in salvation; first in all duties; first in every pleasure; first in all worship; first on earth, as He is in Heaven. He must stand before the soul in everything, as the altar stood first before every one who entered the court of the tabernacle.

Secondly, the doors of the court and the tabernacle were never closed. Day and night, summer and winter, they were always open. Whatever other door was shut, these never were. So Christ is always waiting, always ready, always full of grace. The door of the church may be shut, the door of religion closed, the door of humanity barred, but Jesus is never closed against you. Come to Him, and find a gracious welcome when every door on earth is closed.

Lastly, this altar was made of brass and wood—

brass, the divine nature ; wood the human. Not the wood without the brass—the fire would quickly have burned *that* up. Not the brass without the wood—that would have been too *heavy* to carry on the march. No ; the value of this altar lay in the blessed and inseparable union. So now, it is not Christ as *man* alone. Had He not been *God*, He could have worked out no salvation for me, a sinner. I should be consumed by the fire of God's wrath against sin. Nor yet had Christ been God only. As such, He could not have met me in *my nature*. His sacrifice would have been equally unavailing. You need a God-man. In Jesus both meet—"Perfect God and perfect Man." This is God's highest glory. This is man's chief joy. Have you found Jesus this perfect Saviour for *your* soul ?

CHAPTER V.

THE VESSELS OF THE BRAZEN ALTAR.

THESE were five in number, namely, pans, shovels, basins, flesh-hooks, and fire pans—"all of brass." They were all attached to the brazen altar. Their uses were as follow :—

The pans, to receive the ashes ; the shovels, to remove the fire from the altar into the censers ; the basins, to receive the blood from the victims offered on the altar ; the flesh-hooks, for placing the pieces of the offering in order on the wood, and arranging them so as to be consumed ; the firepans, or censers, to hold burning coals from off the altar and to carry them, when incense was burned either in the holy place or in the holiest of all.

And, first, as to the pans or caldrons for removing the ashes. The spiritual truths shadowed forth by this vessel in connection with the brazen altar are of a most instructive character. These will be best explained by referring to Lev. vi. 10, 11 : "And the priest shall put on his *linen* garment, and his linen breeches shall be put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them

beside the altar. And he shall *put off his garments*, and put on other garments, and carry forth the ashes without the camp unto a clean place." The dress which the priest was to wear on this occasion was *linen*, the same as that worn on the great day of atonement. The carrying away of the ashes corresponded with the great work transacted on that day. The ashes in the pan testified that the sacrifice had been offered on the altar, and that it had been accepted by God on behalf of the offerer. They showed that the entire work of pardon and acceptance was complete. They spoke in the ears of the offerer the same truth as that uttered from the cross of Christ—"It is finished." As, therefore, the priest in his linen garment held in his hand the pan of ashes, he presented the evidence of atonement fully accomplished. Thus this transaction corresponded with the work of the great day of atonement, and required the same garment to mark that correspondence.

We have a striking allusion to this in Ps. xx. 3; "The Lord remember all thy offerings, and accept" (or '*turn to ashes*;' see margin) "thy burnt-sacrifice." The Lord "*turn to ashes*," or show thee thy pardon sealed, thy transgression forgiven, thy sin covered, and thyself "*accepted in the beloved*." May the Lord show every reader of these lines this blessed truth!

But let us notice further points of instruction connected with these ashes in the pan. When the ashes were removed, they were placed on the east side of the altar (Lev. vi. 10; i. 16). Here they remained till the priest had changed his garments. After he

had changed his garments, he could then, but not till then, carry the ashes out of the camp to a clean place (Lev. vi. 11). These two actions were most significant. The ashes, *laid by the priest for a while on the east side of the altar*, shadow forth to our view Christ *still hanging on the cross* after the work of redemption had been finished. The ashes *carried outside the camp to a clean place*, bring before us Christ buried *outside of Jerusalem* in a *clean place*—in other words, in a “*new sepulchre, wherein was never man yet laid*” (John xix. 41). *While carrying these ashes outside*, the priest had not on him his *linen* or sacrificial garment. The *sacrificial work was over when the ashes had been laid on the east side of the altar*. In other words, the work of redemption was over when Jesus died on the cross. The dead body of the Lord, hanging on the cross in the sight of God, corresponded with the ashes laid at the east side of the altar. The sacrificial work was over. Love’s redeeming work was done. The burial could add nothing to it; and therefore the linen garment was put off the priest *before* carrying the ashes to the clean place.

The next of the holy vessels calling for special attention is the third; namely, “the basins.” These were to hold the blood of the victims which had been offered on the altar. The blood in these basins was sprinkled round about upon the altar. The design of the blood being sprinkled *all round* the altar was to bear witness *in every direction* that full atonement had been made. From this we learn that the principal design of the blood was “atonement.” This word is used in several senses in

both Old and New Testaments. In the New Testament the publican is represented as saying, "God be *merciful*" (or "propitiated") "to me a sinner." In the Old Testament Jacob is represented as saying, in view of his brother Esau's approach, "I will *appease* him with the present." In these passages the meaning of the word atonement is turning away wrath. In other passages it signifies cleansing away moral defilement. Its general signification, however, is that of *covering over*. Thus, "Blessed is he whose sin is *covered*" (Ps. xxxii. 1): "And thou shalt pitch it within and without with pitch" (Gen. vi. 14). The same word which is here rendered "to pitch" means also "to atone." Thus, as that ark was covered within and without, so the soul that looks to Jesus has all its sins covered for ever from the view of God.

There is one aspect of the sprinkling of the blood from these basins which is very solemn. When either a priest or an Israelite had sinned, and thereby forfeited favour with God, the sprinkling of the blood was the only means of restoration. There was, however, a wide difference in this respect between the sin of the priest and the sin of the Israelite. The sin of the priest was of a much more serious nature than the sin of the Israelite, just as sin in a *saint* is far worse than sin in a *sinner*. If the reader will compare Lev. iii. 3-7, and also verse 9 with verses 27-31, he will see how great is the difference between the two sins. In the case of the priest, an offering of the highest value (a bullock) had to be offered. In the case of the common people it was only a "kid." In the case of the priest, the blood had to be sprinkled

“seven times before the Lord before the veil,” and to “put some of the blood on the horns of the altar of incense before the Lord.” Access to God had been hindered by sin in one who ought to have warned others against it instead of committing it himself. The sin was thus of the deepest dye. Communion with God was hindered. Dishonour had been brought upon God’s name by one who was set up as a witness for God. And nothing but the highest sense of the value of the blood could restore it. The blood had to be poured out at the *foot* of the brazen altar; in other words, the very *foundation* of his approach to God had to be laid again in the blood of atonement. Besides this, “the whole bullock” had to be “carried outside the camp unto a clean place, where the ashes are poured out,” to be burned with fire; in other words, wrath against sin borne by the victim had again to be fully realised. Thus we learn how vastly greater is sin in one of God’s children—the true priests of God—than in any one else. By the sprinkling of the blood seven times before the veil communion with God was restored; by blood being put on the horns of the altar of incense, prayer and praise could again ascend to the Lord; and by the blood being poured out at the foot of the altar and the burning of the victim outside the camp, the relationship between the soul and God was set right at the very foundation.

The next of the vessels of the brazen altar demanding attention is the flesh-hook. This was used for arranging the pieces of the sacrifice on the wood when it was offered to the Lord. In 1 Sam. ii. 13–17 there is a remarkable reference to this vessel. The

flesh-hook, appointed by God to the end that the sacrifice should be burned as a sweet savour to Jehovah, was used by the sons of Eli for their own use—to feed themselves. Do not multitudes now do the same? Do they not use the name of Christ, and the doctrines of Christ, and the worship of Christ, to serve themselves? Is not Christianity a capital means for enabling many to “get on in the world”? Is not the flesh-hook, in these and a thousand other ways, used as the sons of Eli used it, for self instead of for God?

Let us now look for a moment at the last of the holy vessels connected with the brazen altar, namely, the “fire-pans” or censers. This vessel was used in which to carry the burning coals from off the altar to the altar of incense in the tabernacle, whenever incense had to be offered there or in the most holy place. The fire that consumed the burnt-offerings is specially marked as *divine* fire (Lev. ix. 24). Nadab and Abihu sinned a great sin when they offered “strange fire” before the Lord. That sin consisted in not taking the fire *from the altar*, but from some other source. The fire on the altar was *sacrificial* fire. Like Cain of old, and the Rationalists and Socinians of this day, they thought of presenting an acceptable offering to the Lord *without the blood*. They desired to worship on another basis than that of the blood of Jesus Christ. What was the result in their case? The fire of God must consume either the victim or the sinner. The fire taken from off the altar has consumed the victim, and the sinner is free. But if there be not the *victim* to consume—the sinner’s sub-

stitute—it must consume the *sinner himself*. In this case “fire came out from the Lord and devoured Nadab and Abihu” (Lev. x. 1–2). The *incense* and the *censer* are here the emblem of *religion*; but if it have not the *blood* as its basis, the consuming wrath of God must descend and devour the *professor* of that religion.

In Num. xvi. we have reference to the “censer.” Korah, Dathan, and Abiram endeavoured to usurp the priest’s office, though not divinely called. The result was the same—sudden destruction from the Lord. In each of these cases we have a very solemn warning. In the case of Nadab and Abihu, we see the sin of religion without the cross—Christianity without the blood of Christ. In the case of Korah, Dathan, and Abiram, we see the sin of those drawing near to God to worship or to serve who are not true priests unto God—whose own hearts have never been changed; men who have themselves never yet “passed from death unto life.” The warning is solemn. Sudden destruction from the Lord awaits both.

Reader, are you a true “priest unto God”? Have you “passed from death unto life”? And if so, is everything in your life resting on the blood of the Lamb?

CHAPTER VI.

THE LAVER.

THIS vessel was entirely of brass, and stood between the brazen altar and the entrance to the tabernacle. It was made of the brazen mirrors used by the women assembling "at the door of the tabernacle of the congregation." Its use was solely for the priests. Before entering into the tabernacle to perform any of their priestly functions they were obliged, under pain of death, to wash their hands and feet daily.

None could be priests but those born into the priestly family. None can be priests unto God but those who are "born again." But those who would approach God must do so with clean hands (Ps. xxiv. 2-4; xxvi. 6). Any uncleanness in heart or conscience disqualifies the soul for communion with God or service for God. This must be removed (1 John i. 6). We cannot possibly go to the "golden altar" till we have been at the laver. Worship must be in holiness, and with a purged conscience. There is a close analogy between the brazen altar and the laver, in the washing in the bath and the washing of the feet, in the thirteenth of St. John's Gospel: "he that

cometh up out of the bath needeth not save to wash his feet" (v. 10). At the *ordination* of the priests of old they were washed all over. This was done by *Moses, once for all*. Afterwards, they had, themselves, *daily* to wash *their own* hands and feet. We have been cleansed from our sins once for all by the true brazen altar—the death of Christ. But we come again and again, each day we live, to the true laver—



THE LAVER.

the fresh application of that blood to the heart and conscience, under the searching power of the Word of God and the Holy Spirit. Thus we are daily made to see and feel our defilements, and enabled to go up to the golden altar to worship with clean hands, and with "a conscience void of offence before God."

It is very instructive to observe that the laver was formed of the brazen mirrors of the women assembling at the door of the tabernacle. Thus they were changed to their exactly *opposite* use. From being

instruments for self-admiration, and thus contributing to the gratification of the flesh, they were made into a laver, which reminded them of their pollution and their need of washing. Naturally the heart loves to see itself. Spiritually it loathes itself. The soul that sees itself in the mirror of God's law (Jas. i. 3-5) must feel its need of the laver—"my comeliness was *turned in me* to corruption" (Dan. x. 8).

To what high and holy purposes our worldly vanities may contribute! How many things we have which are now only ministering to the gratification of nature! Oh, to what blessed and holy uses they may be turned, if only consecrated to God! Our talents, our wealth, our influence, our natural beauty, our rank—these and innumerable other gifts of God, if only transferred to his service, what blessings they might be! Now, perhaps, they are *prostituted*—for everything used for our own gratification instead of for God's glory is prostituted. We have no right to one hour of our existence, nor a single temporal blessing, except as we use it for Christ. Christian, your own soul has been changed; *you* have been turned from Satan to God; but has everything you *possess* undergone the same transformation? What of the costly dresses you are wearing, the splendid carriages you are driving, the luxurious and costly rooms you are living in, while some poor servant of Christ near you is in pinching want and poverty, or some cause of God is languishing, and well-nigh being given up, for want of aid? Where are the Lord's jewels picked up from London's foulness and degradation with the money God gave you for

this purpose? Oh, these things will one day tell a tale! These things will one day witness against you. While calling yourself a Christian, you have day by day laid yourself out for self, and not for Christ; and a conscience ill at ease has invented a thousand excuses, perhaps, for your doing so.

In the *hands* and *feet* being daily washed in the laver, we are taught also that every *step* of life, and every *act* of life, should be consecrated to God. All should be holy. No defilement may come near His presence. We are polluted creatures. How can we enter the tabernacle—God's holy presence? We must deal with the brazen altar and the laver—with the blood of Christ and the "washing of the word." Thus these two holy vessels—the brazen altar and the laver—stand in close and inseparable connection, and confirm the apostle's testimony in the New Testament: "this is He that came by *water* and *blood*: not by *water only*, but by *water and blood*" (1 John v. 6).

At the very entrance to the court the three grand truths of the gospel of Christ were forced upon the Israelites' attention. The gate spoke of Christ: "I am the *door*: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture." The brazen altar spoke of Christ: "without shedding of blood is no remission of sins." The laver spoke of Christ: "if I *wash* thee not, thou hast no part with Me;" "except a man be born of *water* and of the Spirit, he cannot enter the kingdom of God."

It is deeply interesting to observe the laver again referred to in the Book of Revelation (xv. 2): "And I saw as it were a *sea of glass* mingled with fire:

and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, *stand* on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb." Observe, the redeemed are now in glory. They are now no longer seen *washing* in the laver, but *standing* on it and raising their song of victory. All defilements are gone now. No washing now: they need it not. They have gotten the victory over all sin, and all defilement, and everything that could cast the faintest shadow over their spotless purity. They *stand* on the sea of glass and *sing*! Blessed and holy victory! Thrice blessed they who sing *that* song! Reader, may *you* be there, and praise for ever the riches of His grace through whom you have "washed your robes, and made them white in the blood of the Lamb!"

CHAPTER VII.

THE TABLE OF SHEWBREAD.

EXODUS xxv. 23-28.

THE three objects which presented themselves to the eye on entering the holy place were the table of shewbread, the golden candlestick, and the altar of incense.

The table of shewbread was situate on the north side of the tabernacle ; the golden candlestick on the opposite, or south side ; the altar of incense between the two, but at the opposite end from the entrance, and near to the veil which divided between the holy place and the holiest of all.

The first in order of these three, to which we will now call the reader's attention, was the table of shewbread. It is called "shew" or "bread of *presence*," or "bread of *faces*" (Ex. xxv. 30), because it was set on the table *before* or in the *presence* of Jehovah (Lev. xxiv. 8). Jehovah is contemplated as looking from between the cherubim in the most holy place and seeing constantly before Him this bread on the table in the holy place. The table was made of "shittim" or acacia wood. It was three and a half

feet long, twenty-one inches broad, and two and a third feet in height. It was overlaid with "pure gold," and had round the edge a golden crown; also a band or border of gold, probably, round the bottom, surmounted in like manner with a crown. To this table belonged "dishes," probably for the conveyance of the bread; saucers for the frankincense (expressly called censers in the Septuagint); and "bowls" or jugs for "*pouring withal*" (Ex. xxv. 29; Num. iv. 7), not, as in our version, "to cover withal." They were probably vessels appointed to the use of wine as a drink-offering.

The bread consisted of twelve loaves, representing the tribes of Israel. These cakes were to be made of "fine flour," two tenth deals in each cake, so that each cake would be about six pounds in weight (Lev. xxiv. 5). The bread, it is believed, was unleavened. The cakes were to be placed in two rows or columns, having six loaves in each column. On the top of each of these columns was a golden pot of frankincense (Lev. xxiv. 7). Each Sabbath-day these twelve loaves were removed and new ones substituted; while the frankincense which had been in the golden pot was removed to the altar of burnt-offering and there consumed, and fresh frankincense supplied. The twelve whole loaves, which had been removed, were to be eaten by the priests only, and in the holy place (Lev. xxiv. 9).

Let us now glance at the spiritual meaning of this table of shewbread. The primary signification of this table in the holy place is that of *entertainment*. The tabernacle was not only a dwelling-place for

God, but also a place of entertainment for His people. The very term "table" suggests this. David's language seems also to refer to this when he says, "Thou preparest a table for me in the presence of mine enemies" (Ps. xxiii. 4). The bread on this table represents Him who was "the Bread of Life." Nor was it only Christ who was here presented under the form of bread, as the food of God's people, but Christ in a special aspect. The Bread was to be of "fine flour." To become so it had to be a seed cast into the ground, and spring up—first the blade, then the ear. Then it had to be cut down, bruised, and finally cast into the oven. So Christ "was *wounded* for our transgressions, He was *bruised* for our iniquities." Thus the priests in this holy place, who fed every day on the twelve loaves, represent the Lord's people in all ages who feed upon a *bruised* and *dying* Saviour. They fed not only on Christ, but Christ *crucified*. The lamb that was *aten inside the houses* of Israel in Egypt was the lamb whose *blood had been shed*, and was on the door-posts of the houses. It is not a historical Saviour, not an intellectual Christ, not Christ in His life as a good man, an example, or a hero. No; but Christ as the crucified One. The priests derived their life from bread bruised and cast into the furnace. The Lord's people derive all their spiritual life from a crucified, risen, and exalted Saviour.

Christ is for *each* of His people. For *every one* there is a *whole* Christ, and Christ as *his very own*. This was shadowed forth in the *twelve* loaves, or a loaf for *every tribe*. Every soul in Israel was repre-

sented on that table in the presence of God. So the weakest believer on earth is represented in the very presence of God in the person of the Lord Jesus. The tribes were *represented before God* in those twelve loaves; and those loaves were also the

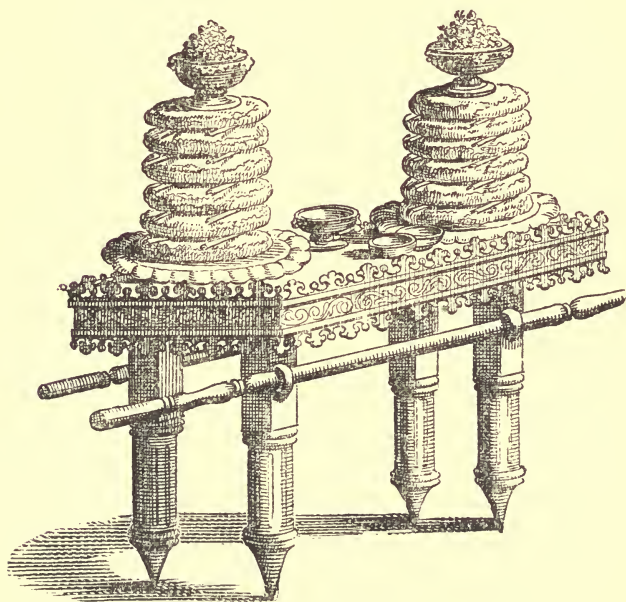


TABLE OF SHEWBREAD.

food of the tribes. So now, God's people are represented in God's presence in Him who is their true Bread of Life—the Lord Jesus; and that Saviour is also the daily food of their souls. The fact of the bread being unleavened brings before us His pure and spotless nature—leaven generally, though not always,

being a symbol of impurity. The flour, being "fine," brings before us the *evenness* of His life and character. In the very best of other men the graces of their character vary, some preponderating over others. Not so in the Lord Jesus. Like the "fine flour," there was in Him the *perfection of every grace*.

And this shewbread could only be eaten in the holy place. So man cannot live on Christ *outside* of the Father's house. He must first be in the tabernacle, in the gospel kingdom, before he can know and live upon Jesus. Nor this only. As the bread could only be eaten in the *holy* place, so it is only in *holiness of life* that man can live upon, enjoy, and derive strength from the Lord Jesus Christ. Holiness and happiness are inseparable.

This bread was called "the *continual* bread" (Num. iv. 7), the "*continual* shewbread" (2 Chron. ii. 4). The fire on the altar was to be *always* burning. It was *never to go out*. In these features we see shadowed forth the *ever-living* Jesus. He hath an "unchangeable" priesthood. "He *ever* liveth to make intercession for us." "Thou art a Priest *for ever* after the order of Melchizedek." So also in the manna that was "*laid up*" in the ark, and miraculously preserved there in all its original purity and sweetness, we have the same truth taught. They say to us, "I am He that liveth, and was dead; and, behold, I am *alive for evermore*."

Another spiritual thought, suggested by the number of loaves being twelve, and of equal weight, is that in God's sight all men are equal. These loaves represented the tribes of Israel. In those tribes what

differences of rank and station, what varieties of ability and attainment! These things are so, and will be so here. But *before God* every one is on common ground. All are equal. No one loaf is greater or less than another. Not one is overlooked. Not one is put aside here.

On each of these two columns of bread frankincense rested in a "golden pot." This bread was fragrant and precious. So Christ in the presence of God is ever the delight of the Father, and also the delight of His people. This is communion—God and His people delighting in this Bread of Life, the Lord Jesus Christ. The *Father* says, "This is my beloved Son, in whom I am well pleased." The Church says, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee."

The bread was changed every Sabbath-day, so that the priests regularly fed on fresh bread. So must it be with God's children now. We cannot live on past experiences. The Christ I enjoyed yesterday I must enjoy afresh to-day. The living bread must be supplied afresh by the Holy Spirit each day from the Word of God and prayer. The manna was to be eaten afresh each day. That which was gathered the day before, corrupted. So must it be with the soul and Jesus. Reader, ponder these "shadows of good things to come." Are you in the house of God? Is Jesus your food? Is He not only your Saviour from sin, but also the daily bread of your soul? If you do not see His face, hear His voice whispering to your inmost soul, feel His Spirit's breath passing over you when alone with God, and

throughout the day, are you unhappy? Oh, go not on without this! This will make the hidden life a reality. This will lift you up above the distractions of the world which press upon you and drag you downward. Deal much and closely alone with Jesus. Let it neither be hurried nor yet at stated times you deal with Him. Strive to carry about with you a spirit and heart in heaven while still walking on earth. So bathe yourself in the atmosphere of His presence that you carry that presence with you, as the *under-current* of your soul, throughout the day. Thus you will indeed feel that you are "a stranger here," but it will be the deep, precious realising of heaven itself, even while on earth.

CHAPTER VIII.

THE GOLDEN CANDLESTICK.

EXODUS xxv. 31-36.

ON the south side of the holy place, and exactly opposite the table of shewbread, stood the "candlestick of pure gold." "Lamp-stand" is more accurately the name by which it is called in the original. It was formed of a talent of pure gold, equal to between five and six thousand pounds value of our money. It had a shaft, and from this shaft issued six branches, three on each side. Besides this there was a central light at the top of the shaft, thus making a sevenfold light. In the figure of this candlestick, inscribed on the triumphal arch of Titus after the destruction of Jerusalem, the six branches and the central one are all of the same height. This may have been the case. Others, however, affirm that the central light rose on a stem much higher than the others. The candlestick was the most elaborate in workmanship of all the vessels of the tabernacle, being richly ornamented. On each of the branches, which are said to "come out" of the shaft, there were "three bowls like unto almonds, with a

knop and a flower." In the main stem there were "four bowls like almonds, with their knops and their flowers." The lamp for the oil rested on the top of each branch. The only light which entered the holy place was from this candlestick. In its light the priests performed all their work both by day and night; and it was the special office of Aaron and his sons to light the lamps morning and evening, and to trim and dress them.

Two references to the Bible itself will show the spiritual significance of this candlestick, and its branches and lights. In Zechariah iv. 2, 3, we read, "And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof." Here we are presented with an image of Christ and His Church. The golden pedestal was surmounted by a golden bowl. The bowl being gold represents the Lord Jesus in His divine nature. This bowl being at the top of the candlestick brings before us Christ as the *Head* of His Church. The bowl being the reservoir, by which all the pipes were filled and the lamps fed, brings before us Christ as the light and life of the whole Church. The inscription we may read on this bowl is, "It hath pleased the Father that in Him should all fulness dwell." On each of the pipes we may read, "Out of His fulness have all we received." On either side of this candlestick there was an olive tree, and these trees were connected with the bowl

by golden pipes. The prophet asks, "What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?" The oil furnished by the trees represents the Holy Spirit; and as these trees pour their contents into the bowl, so the Holy Spirit is poured without measure upon Christ. As the oil from the trees into the bowl passed through the pipes to the lamps, so the Holy Spirit is supplied through Christ to each member of His Church.

The second reference is to Rev. i. 10-20. Here in the "seven churches" (seven being a *complete* number representing the entire Church of Christ in all ages) we have the seven branches of the candlestick. Christ is seen "walking *in the midst*" of these churches. Thus we have Christ as *the shaft* or *pedestal* on which each of the branches hangs. From Him all light proceeds. Aaron and his sons had to dress and trim the lamps of the golden candlestick daily. In this description Christ is the true Aaronic High Priest, with the "garment down to the feet," trimming the candlesticks, removing from the lights all that hinders their shining, applying the snuffers to one, and pouring in the oil of His Spirit to another. John saw a *whole* Christ in this chapter, because shown by the Spirit ("I was in the Spirit on the Lord's day"). The Holy Spirit will show to the disciple none but Jesus. John begins his address to each of these churches by *first* presenting Christ in some particular aspect of His character the Holy Spirit had revealed to him. Before speaking of what is good or bad in them, he presents Christ. So is it now. The

Holy Spirit presents a *whole* Christ to each believing soul, in order that, like the beloved apostle here, he may *give out* Christ to others as he himself has been taught of Him, and that aspect of Christ as each one may need. We may have to speak to one man of Christ as a "sharp sword with two edges;" for there may be so much in that man needing to be cut off. To another we may have to set Christ as the One "opening a door which none can shut," for his faith may need strengthening and encouraging. But whatever aspect of Christ we present, it must be like it was to John here, that aspect which the Holy Spirit Himself has taught us.

Many spiritual aspects of truth are shadowed forth by the golden candlestick. Both the *pedestal* and the *branches* were all "*beaten out*" of *one* piece of solid gold. So Christ and His people are one. "Forasmuch as the children are partakers of flesh and blood, He Himself likewise took part of the same." And again, with regard to the people of God, it is said, "Having been made partakers of the *divine* nature."

Again, the gold both of the pedestal and the branches was "*beaten out*." Of the oil which made the lights burn it was "*beaten out*." Does not this bring before us Christ as the suffering and crucified Saviour? And of His people is not the same said: "That I may know Him, and the power of His resurrection, and the *fellowship of His sufferings*." "If we *suffer* with Him, we shall also reign with Him." "Rejoice, inasmuch as ye are partakers of Christ's *sufferings*."

Again, in the branches being of *one piece with the*

stem, and hanging upon them, we are taught the great truth of the *union of Christ with His people*. The branches, and the lights, and the lamps are not spoken of in the plural. It is said of these branches, "*His branch*" (Ex. xxxvii. 17). The lamps are spoken of as "the lamp." Thus we have shadowed forth the same truth as that presented in John xv. : "I am the vine, ye are the branches." Without the branches no fruit can appear. So without the people of God the light of Christ has no medium through which it can shine, the vine has no medium by which it can send forth its fruit. His people are "bone of His bone, and flesh of His flesh." He is the Head; they are the members. Such is the glorious and inseparable union betwixt Christ and His Church.

The word rendered "shaft" in Ex. xxv. 31, is rendered "thigh" in the margin of Gen. xvi. 26; Ex. i. 5; and Judges viii. 30. In these passages children are represented as proceeding from the loins of the parent; so the six branches are said to spring from the "shaft" of the candlestick. "Which were born not of flesh, nor of the will of man, but of God." In a similar manner the "living creatures" are said to come "out of the fire" (Ezek. i. 4, 5). The fire is the divine Trinity—the fire, the brightness, and the amber; and the four "living creatures" are the Church of the living God, out of which Trinity it is born.

Another truth is shadowed forth by the ornamental work surrounding these "branches of gold," from which the light shone. There were bowls, like "almonds;" "knops," like "buds;" and flowers, or "lilies." This was designed to set forth the *fruitful-*

ness of the Church. We have the seven-branch candlestick sending forth its light in the shape of "buds," "blossoms," and "fruit," all proceeding from Him who is the source of all fruit—Jesus: "From Me is thy fruit found." The almond-tree is the first tree to shoot out after the long sleep of winter, and brings before us Christ as "the *first fruits* of them that slept." The prophet Jeremiah is asked by the Lord "What seest thou?" and he answered, "I see a rod of an almond-tree." The Lord answers, "Thou hast well seen: for I will *hasten* My word to perform it." So also Aaron's rod when laid up before the testimony brought forth *almonds*. This was a beautiful type of the risen Christ as the "first-fruits of them that slept." Light and fruit were thus the two great truths taught in this candlestick—manifested from the Head through the living members.

The light, as we have remarked, which illuminated the holy place was that shed forth by the candlestick. Nature's light never entered there. In this light, and in it alone, all the ministrations of the priests were carried on. So is it now. The Lord's people, the true "priests unto God," are now in the holy place—the presence of God. All their services are to be performed under the light that shines forth from Christ. "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." The Christian is not to be guided by the light of nature, or the lights of the world in which other men live. He is to "walk in the light *as He is in the light*." God's Word is "Whatsoever ye do in *word or deed*" (what a comprehensive command!)

“do all in the name of the Lord Jesus;” “Follow thou *Me* ;” “Walk *before Me*, and be thou perfect.” Each lamp was to be *very deliberately* dressed by Aaron every morning and every evening. And so each child of God must be visited afresh, daily and hourly, by Christ. He must have the oil poured into the vessel, and the wick trimmed morning and evening. The Holy Spirit must continually present Christ to him, search his heart and conscience under the power of the Word, subdue in him all that hinders the light from shining, and make him a “burning and shining light.”

When it was dark *outside* the holy place it was all brightness within. The candlestick shed forth its glorious rays when all around was darkness, and sleep, and slumber. So it is with the Christian. He has light when it is dark all round. He has peace when all around are shaking. He has joy when others are asking, “Who will show us any good?” He is in the true tabernacle, Christ Jesus. There all is light, all is peace, all is joy. All is there which maketh glad the soul. He can say, “Though the earth be removed, and though the mountains be carried into the midst of the sea ; though the waters thereof roar and be troubled ; though the mountains shake with the swelling thereof ; *there is a river*, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High.”

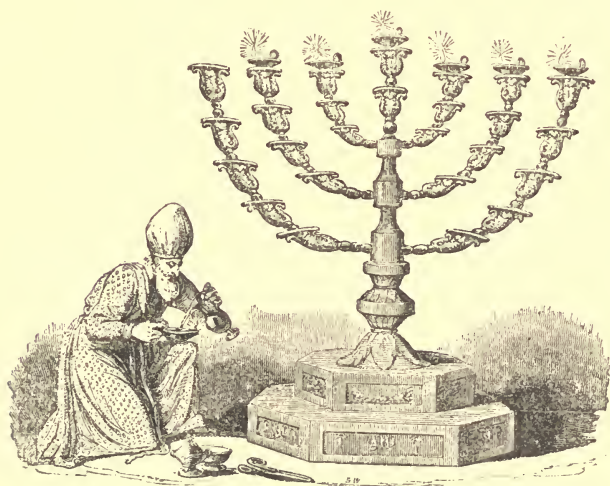
When the high priest went into the holy place to dress the lamps he took in two things—oil in a vessel, and the snuffers. *There was no extinguisher* connected with the candlestick of old, for the light was never to

go out. So it is when Christ has to remove something from us which hinders our light from shining; He pours into the soul more of the oil of the Holy Spirit, so that its light may shine more brightly. He never comes to *put out* the light, but to *increase its brilliancy*. This is the explanation of all God's dealings with the soul. "Let us never mistake the snuffers for the extinguisher." It is the snuffing of the candlesticks that makes the light shine. "Before I was afflicted I went astray; but now do I love Thy law." The strokes of God's hammer only mould the branch so that it may be fit for the candlestick in the holy place.

There was a close and intimate connection between all the vessels of the tabernacle. The snuff-dishes or "censers" attached to the candlestick were used for carrying the burning coals from the "brazen altar" to the "altar of incense." The "censer" was filled with burning coals from off the altar of incense on the day of atonement, and taken into the most holy place. The blood shed on the "brazen altar" touched the priest's person, and was also carried inside the veil. In fact, there was not a single vessel, however small and apparently insignificant, that was not, in one way or another, closely connected with another. This reminds us of the one glorious chain which connects the whole family of God together. Each link of priestly service carried on by our great High Priest in heaven is only one part of a divine chain, all resting on the one grand basis of atonement, out of which it springs, and the end of which is—the presenting of the soul "perfect and complete in all the will of God," and at last "faultless before the throne of God."

Let me close with a few words of individual and practical application.

“Ye are the light of the world,” saith Christ; and again, “Let your light so shine before men, that they may see your good works, and glorify your Father;” shine so clearly, decidedly, continually. “St. Paul teaches the same truth, saying, ‘The sons of God,



GOLDEN CANDLESTICK.

without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life’ (Phil. ii. 15, 16). A Christian is to have a profession; to hold it fast, and hold it forth: not to hide his light, or conceal his faith; not to be ashamed to confess Christ; but to feel himself, in his measure, responsible to God

for the enlightening of this world. A lamp without a light is useless ; so is a believer, if he quench his light and stifle his profession."

"Your lights burning," said Christ. "In His commendations, our Lord honoured John the Baptist because 'he was a burning and a shining light.' There was no mistake about him. His light was neither under a bushel nor a bed, but bravely exhibited before the eyes of all, so that all who came near him saw and felt the power of his light. So should each Christian now shine clearly ; so should each Christian household be lighted up with lamps, that all who enter the dwelling may at once be convinced that the Lord is served there of a truth.

"Each temple lamp shone for itself, not for another ; so each believer should realise individual responsibility ; not leaving it to others to act, and speak, and testify for you ; but doing it yourself. If you are not faithful in your place and in your day, some may perish through your neglect. If one lighthouse on the coast go out, what wreck and ruin may occur at sea !

"Each temple lamp shone in its own place. So each believer should feel, that wherever he or she be placed in the providence of God, they are to shine *there* ; not thinking it needful to change your sphere of duty, but just where you are, and this not *ostentatiously* ; not shining for show or human approbation ; not doing it to be seen of men ; but on the highest principles, influenced by the purest motives. The oil that the lamps burned was to be 'pure ;' so must your testimony be borne with a true heart, with a single eye, and from disinterested motives. As impurity in

the oil would have damaged the light, so infirmity and carnality in your motives will dim your testimony.

“The temple lamps burned *steadily*; they did not flicker, but sent forth a calm, clear, steady light; not varying or uncertain, but uniformly the same in degree. Let this instruct you: be not unsteady or wavering in your course, be not impulsive in your Christianity, at one time very bright and earnest, flaring up under some excitement, and then, shortly after, sinking down again, dimming and dying away. God loves a steady burner, a steadfast believer, a constantly consistent servant.

“Accordingly, you who are the Lord’s lamps are to shine constantly, calmly, clearly, individually, unostentatiously, steadily, and uniformly. This is no small matter; no trifling responsibility. If called to this (as you really are), do you not feel your need of something? Are you not fully conscious that, apart from divine aid, you never can accomplish this? And what do you need? Just what the temple lamps required and received, viz., *daily trimming and supplying*. There is no more self-sustaining power in you than there is in an unfed lamp: left to yourself, you can only *go out*, expire like an oilless lamp, and have the surprise and disappointment of the foolish virgins, who were compelled to cry, ‘Our lamps are gone out.’ They trusted in their own resources, rested on their own supplies, sought nothing beyond what they had themselves, and so passed away into darkness, and perished. These had no oil in their vessels with their lamps!

“We need unfailing supplies of the Spirit from

Christ. He who moveth amidst the lamps is Jesus. The priest was the man, and the only man, who furnished the oil to each lamp of old; so all our supplies come from and through Jesus. You trace this connection in St. Paul's words—'The supply of the Spirit of Jesus Christ' (Philippians i. 19). And again, 'My God shall supply all your need, according to His riches in glory, by Christ Jesus' (Philippians iv. 19). Here we have the olive trees pouring their riches into the golden bowl, and the bowl, out of itself, feeding each lamp.ⁿ

"How very much we all need this fresh oil in these days! We get so dull and commonplace in our Christianity, so languid in our testimony for Christ, so dim in our light, that it can hardly be known at times whether we be kindled at all or not, from want of daily examination and application to Christ. How sadly we forget the threefold word of instruction concerning the lamps, 'Continually.' No marvel St. Paul should say, 'Continue in prayer;' and again, 'Pray without ceasing;' and in writing to Timothy he uses an appropriate term, 'Stir up the gift of God which is in thee!' Stir up has reference to the fresh kindling of a fire which had burned down low, and in order to do this we must stir up ourselves to lay hold on Christ; we must keep the soul fastened on to Christ, *close, very close*. Just as the pipe was fastened to the golden bowl, and was always fed with the same oil, so is our life hid with Christ in God; if we are to shine, we must cleave to Him with full purpose of heart.

"The lamp must be *trimmed* too, the wick snuffed, and everything that darkens or impedes light care-

fully removed. This was an important part of the priest's work. It was done morning and evening always. With watchful eye he inspected every wick ; not merely glancing in a general way over all the lamps, but minutely and individually dressing each. Here you are instructed as to personal watchfulness, and the very decided avoiding of everything likely to damage your spirituality, or to dim your light ; the cutting off of all occasions to the flesh, the mortifying of all felt corruptions, the subduing of all unhealthy inclinations, the foregoing of all pursuits that tend to worldliness and carnality, the cleansing of yourselves from all filthiness of the flesh and spirit.

“ See to it, then, that you be the inspecting priest of your own soul's lamp every morning that you wake in this world. Get all settled *within*, by close intercourse with your God and yourself, before you venture forth. Let all be in its place, and all regulated, ere you come into the clash of duties and the collision of active life. Look God in the face, and let Him ever hear your voice first, before you see or converse with your fellows ; seek strength against your peculiar and characteristic infirmities ; study your own case and position carefully ; account nothing a trifle which has at all to do with the interests of your soul. Ever so small an excrescence on the wick will foul and dim the lamp. Do not tolerate the very least fault, but do battle with it. Self-denial, self-control, and self-sacrifice correspond with the golden snuffers of the temple. Apply them fearlessly and diligently ; cut off the right hand, pluck out the right eye, at any cost, and at any risk, defend yourself against the loss

of God's favour, which would inevitably be the loss of light to your lamp.

“Guard against *worldliness* with all watchfulness. If you carry an oil lamp lighted, but *unprotected*, into the open air, the wind will soon quench it. If you carry yourself recklessly into the atmosphere of this evil world, your light will soon expire. I verily believe that true spirituality cannot live or thrive in a worldly climate. Be very careful on this point. How very speedily contact with those who loved not his Master put an extinguisher upon the lamp of Peter in Pilate's judgment-hall! How decidedly intercourse with worldly society, and engagement in worldly amusements, unfit you for communion with God, and enjoyment of your Bible! Whenever you are conscious of this, let it be as a voice from heaven to you, saying, ‘Come out from among them, and be ye separate.’ Let everything drop rather than lose your oil; if it keep dropping out, your lamp will soon cease to be a burning one. The world has every claim upon you in an effort to do it good; it has none whatever in its desire for a compromise of your principles. Work for it, evangelise it, pray for it, and shine in it brightly; but be not conformed to it, walk not according to its course, court not its smiles. This world has no oil wherewith to feed Christ's lamps, and we never find a *worldly* Christian either a growing or a bright one.

“Many Christians complain of gloom and despondency; they are depressed and cast down. This may be disease of mind, brought on by idleness. Get you to your task; go forth and seek to do good to some

one, dispel this spiritual enervation by exercise, live to some good purpose, visit some of Christ's poor, read to some of Christ's sick, and whilst so engaged, you will learn to forget yourself, and to return to your place with a lighter step and a livelier heart. In wiping with her own hair the blessed feet which she had herself anointed, Mary bore away, unconsciously and unintentionally, some of the fragrance with her ; so you cannot do the smallest service for Christ without being richly blest and recompensed yourself. Only try this ; try and keep your lamp trimmed by work, and be assured you will have 'girded loins,' as well as 'your lights burning.' It is really sad to think how useless some Christians are, and that, too, with such ready opportunities for extensive usefulness. No one who has a heart to feel, or a tongue to speak for Christ, should be silent now. 'The voice of the day of the Lord' is heard on every side ; every event seems to say, 'Work whilst it is day ; the night cometh !' Be busy, ye servants of your Lord ! " *

* Rev. Canon Falloon.

CHAPTER IX.

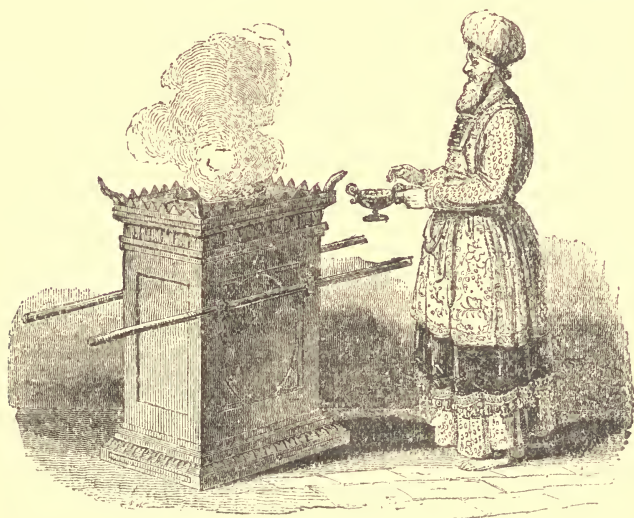
THE ALTAR OF INCENSE.

EXODUS xxx. 1-10, 34-38.

THE "incense altar," or "golden altar," or "whole altar by the oracle" (1 Kings vi. 22), was situate in the holy place, between the "table of shew-bread" and "candlestick of gold," but closer to the beautiful veil, and exactly opposite the ark and mercy-seat. This is the reason it is also called "the altar *before the Lord*," so as to distinguish it from the brazen altar, which is described as "the altar *before the door of the tabernacle*." In Rev. viii. 3 it is again brought before us as the "golden altar which is *before the throne*."

It was about twenty inches in length and breadth, and about three and a half feet in height. The ark and mercy-seat were only a cubit and a half in height; this was two cubits. Hence it was the highest vessel, rising conspicuously above all the other vessels of the tabernacle. It was made of shittim or acacia wood, and its top, its sides, and its horns, one of which was at each corner, were overlaid with "pure gold." Like all the vessels of the

tabernacle it was four-square. On its top stood a pan-shaped vessel or censer of "pure gold," in which the burning coals (or pieces of wood) taken from off the brazen altar were placed. A "crown of pure gold" was also on the top. This crown was a raised ornamental ledge, which encircled each of its sides at the top, thus preventing the censer with its



ALTAR OF INCENSE.

burning coals from falling off or being displaced. Under this golden crown or ledge were fixed two golden rings, one at each corner opposite each other. Through each of these rings was passed a golden stave of acacia wood overlaid with gold, by which the altar was carried on the shoulders of the Levites during march.

When the high priest went into the holy place every morning and evening to trim the lamps, he took the golden censer, and filling it afresh with burning coals from off the brazen altar, he deposited it on the top of the altar of incense. Then taking the incense, which had been made up of the four ingredients pounded again into powder, he poured it on the burning coals. As there was no chimney or artificial exit in the tabernacle by which the smoke could escape, the holy place was filled with smoke and fragrance, which found its way underneath the veil, and by its sides, into the holiest of all. The fire on the altar of incense was to be ever burning, and the fragrance ever ascending; by night and by day it was to be “a *perpetual* incense before the Lord.”

Before passing to the consideration of the spiritual truths shadowed forth in the “golden altar,” a few words must be said as to the materials of the incense. It consisted of four ingredients. Three of these are called “sweet spices”—“stacte, onycha, and galbanum.” These names do not occur anywhere else in the Bible, and all conjectures as to what they were have been fruitless. The perfumes are unknown. To these three spices was added “pure frankincense.” There was to be a “like weight” of each ingredient. They were to be skilfully blended together by pounding into powder; and any one who should “make any like unto it, to smell thereto, shall even be cut off from his people.”

Let us now look at the spiritual signification of the altar of incense as a whole, and in all its details.

The object of this altar is exclusively connected with worship. At the brazen altar sin was met in the death of the victim ; and in the consuming of the victim by fire was shadowed forth the acceptance of that sacrifice as a "sweet-smelling savour" in God's sight. Thus in that death the sinner paid the penalty due to sin, and in that sacrifice consumed by fire the sinner was accepted before God as a sweet-smelling savour.

Having thus had the question of *sin* and *acceptance* with God settled at the brazen altar, he could pass in to the holy place to the altar of incense as a *worshipper*. As the brazen altar represented Christ as the sinner's substitute for pardon and acceptance before God, so the altar of incense, with its cloud of fragrance filling the holy place, represents Christ in heaven interceding for the believer, and presenting his own precious intercession before God on the sinner's behalf. In that incense so sweet is represented the sweetness of Christ before God. The believer's prayers and praises, his services and works for God, go up to heaven through the merits of Jesus, and are as the sweet incense in the holy place, most precious to God. Thus the altar of incense presents us with Christ's intercession, through which the believer's worship and services on earth are acceptable to God. This is its great purpose in the tabernacle.

To the brazen altar all Israel had access ; to this the priests alone could draw near. Christ is the true brazen altar for the sins of the whole world. *All* are invited and welcome to come to Him. But Christ is the true incense altar also, and before the sinner can

approach Him he must have had his sins pardoned, and found acceptance with God through the blood of Jesus, and thus as a "priest unto God" draw near to this altar, and offer up his sacrifices of prayer and praise.

This altar was of wood and gold so closely joined as to form an inseparable union. Christ's human nature and His divine were so joined as to be inseparable. Not Godhead without manhood, nor yet manhood without Godhead; but both *one*—"perfect God and perfect man."

We have before remarked that all the wood of which the tabernacle and its furniture was constructed was acacia, or shittim wood. "The acacia tree was the most frequent and characteristic tree of the wilderness. It is a stunted and shaggy thorn-bush. Thus it was that out of the natural symbol of the *curse* God constructed the symbol of divine grace." Thorns were the first-fruits of the curse. Jesus bore those first-fruits on His own head on the cross. The curse was borne away in Him. The tabernacle was a perfect type of Christ as the sinner's substitute and representative. In its *thorn* wood we have the same truth set forth—Christ as the bearer of sin and His curse. "In the midst of this thorny growth of the desert also God appeared in a flame of fire to Moses, and gave him the blessing of Him that dwelt in the bush." "In the midst of the tabernacle constructed of this thorny growth of the desert He manifested His glory, and appointed His trysting-place with men. Out of the thorns of the wilderness thus grew the purple blossoms of the world's restoration." "It is worthy also of remark that in Rev. ii. 7 the Greek

word for 'tree' is not '*dendron*,' the *living* tree, but '*ksulon*,' *dead* timber. It is coupled with the words 'of life' to indicate that the tree, dead in itself, is nevertheless a 'tree of *life*.' There is surely here a distinct reference to the *cross*—the tree of death to Christ, but of life to all who believe in His name. The fruit of the cross—the blessings of redemption—are what the faithful shall enjoy in heaven." *

This altar was, like the brazen altar, "four-square." It thus pointed in every direction. Jesus Christ, as the true brazen altar, is the "Lamb of God which taketh away the sins of the *world*." Jesus Christ, as the true incense altar, "ever liveth to make intercession" for "*all* who come unto God by Him." The prayers and praises of the redeemed *from every spot under heaven*, though full of sin and weakness and infirmity, go up to God through His intercession as sweet incense, and bring down that answer which will be for the glory of the Saviour and for their eternal blessing.

This was further shadowed by the *position* of the altar in the holy place. There being only *two* rings for the staves at opposite corners under the crown, the altar would naturally be carried *cornerwise* instead of *square*. It would thus no doubt be deposited in the holy place. The tabernacle stood east and west. The four camps of Israel took up their positions around it opposite each corner. Judah's camp was pitched opposite the east corner of the tabernacle, Reuben's opposite the south, Ephraim's opposite the west, and Dan's opposite the north. In these four

* Rev. Hugh Macmillan: "The True Vine."

encampments the whole of Israel was represented. The incense altar by its very position in the holy place would have one of its horns on its corner directed towards each of these encampments. Thus the sweet incense which went up day and night from off it represented every one of Israel's host before God. All are presented by Christ before God in all the fulness of His precious intercession. Divided they may be, separated far and wide ; yet is each one represented before God with all the merits of His ceaseless intercession.

The position of this altar, as we have seen, was close up to the veil in the holy place, so close that the cloud of incense could find its way within the most holy place by the sides of the veil and underneath it. Thus the "holy place," as well as the "most holy," would be filled with its fragrance. It had to do with *both*. So Jesus, in His precious intercession, is in heaven for us who are on earth—*there*, and yet *here*. His fragrance fills the courts of heaven, and also the church on earth. Precious is He *there* to God ; precious is He *here* to His saints. In the holy place, and in the most holy, there was to be a "*continual*" sweet savour. It was never to die out. What a striking shadow of the ever-abiding preciousness of Christ ! He is *eternally* the fragrant One, both before God and before His people. He is the morning and evening Lamb for daily sins, and the morning and evening incense for daily acceptance.

When the victim was offered on the brazen altar, and the fire consumed the sacrifice, at the same time was the incense burned on the golden altar ; at the

same time also the high priest lighted the lamps of the candlestick in the holy place. Thus the *three* things were presented at one and the same time—the offering and acceptance of the victim, the precious intercession, and the light. Christ combines all these in His own person before God. He is the “Lamb slain from the foundation of the world;” the High Priest “ever living to make intercession for us;” and the “Light of Life.”

Intercession is founded upon, and closely connected with, atonement. Each day the high priest had to take the censer and fill it with burning coals from off the brazen altar, carry it into the holy place, and place it again on the golden altar. On these burning coals he laid the incense. Thus there was a close connection between the two altars. The *sacrificial* fire caused the *fragrance* to ascend. All other was “strange fire,” forbidden under penalty of death.

This was again shown on the great day of atonement. On that day Aaron carried some of the blood from the brazen altar, and with it touched each of the horns of the altar of incense (Ex. xxx. 10). Here again we see intercession founded on atonement. St. John thus connects the two: “If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins.” Here “advocacy” and “propitiation” are united in the one person. Jesus is the “propitiation,” and because the “propitiation” therefore the “advocate” with the Father. No sweet savour without sacrifice. No advocacy without atonement. Both in union, the one giving value to the other.

Reader, in this evil day learn the lesson. Let every prayer, every note of praise, every service—all you think, or say, or do—be touched with the blood of the Lamb. Everything in your history receives its value from that precious blood. With it all things; without it nothing.

Look for a moment at a scene in which the great Advocate is actually engaged in His work. We are furnished with a picture in Rev. viii. 3, 4: “‘And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God, out of the angel’s hand.’” Whilst in the book of the Revelation angels are constantly mentioned, we meet more than once with one singled out from all the rest, by way of pre-eminence, by the term ‘another angel.’ In chap. vii. 2 you have a specimen of what I refer to. In the first verse we have mention of four angels; in the next verse, as if to distinguish, we have ‘another angel, having the seal of the living God’ set forth, to whom the others render obedience, and from whom they receive orders. Jesus is the glorious Being here represented as ministering at the golden altar: mingling incense with the prayers that reach Him, so that those prayers went up out of His hands to the presence of God, enveloped in a cloud of fragrant perfume.

“A beautiful picture, setting forth a glorious reality. Here we see Christ engaged in His work above;

receiving the prayers of His people into His censer ; taking their requests all into His own hand ; making them His own ; laying them on Himself as their golden altar ; adding to them the savour of His own merits, so that they shall not go alone, unaccompanied or unwelcome, into His Father's presence ; but, rendered odorous by passing from and through Him, steeped as it were in His virtues, shall ascend up before God with a *certainty* of being heard and accepted there. They never fail to be heard ; *never miss their mark* ; the golden altar sanctifies their gifts ; their prayers go up as a memorial before God ; *they never can be lost* ; they linger before the throne, and are at one time or other assuredly attended to by Him who sitteth above the mercy-seat ! Do you believe this when you pray ? or are your prayers sent forth into vacancy, like arrows shot into the air, rather than requests placed in Christ's hands, and to be purified of their dross and imperfections by Him, and so made unto God a sweet savour in Christ ?

“ Oh, take home to your hearts' depths those four wonderful words of Jesus, ‘ THAT WILL I DO ! ’ Lean on these as four sustaining props for the soul whenever you pray ; mention to Christ in prayer His own words ; put Him in remembrance of them ; hear them sounding in your ears as you kneel ; *believe*, and BE REAL ; do not treat Christ as a fiction, notion, or doctrine, but as a real, living, loving friend in heaven : talk with Him as truly as if you saw Him visibly before you : let nothing induce you to doubt, so long as your golden altar smokes above.

“ And take home to your hearts also those won-

derful words, 'ACCEPTABLE TO GOD.' See the very finger of God writing them on every prayer that goes up in the name of Jesus! See the prayer, as it passes upwards in the cloud of meritorious incense, also *pass right in*, and prove itself 'acceptable to God,' by entering into the very heart of your loving Father! 'Only ask in faith, nothing wavering.'

"Hear also what St. Paul says on this subject: 'By Him therefore let us offer the sacrifice of praise to God continually; that is, the fruit of our lips giving thanks to His name' (Heb. xiii. 15). All here is made to hang upon Christ. And does not this precept give an encouragement in exact accordance with the truth we state? Mark that word 'CONTINUALLY.' The savour of Jesus is 'a perpetual incense' on high; the Intercessor Himself also 'ever liveth;' therefore, upon earth there never should be silence; hearts and tongues should never cease to speak in the language either of prayer or praise. Would that the golden altar were more heavily laden with our requests! would that the censer were ever as full of petitions as it is ever full of savour to hallow them! Oh! why do we not put more into the censer of our waiting High Priest? What have you each put into it lately? What has He heard from you this morning? Have you earnestly and believingly entrusted Christ with something of consequence to yourself or others? He will take care of it; He will present it; only *believe*; only *have patience*. Do not think it lost because you do not at once receive the answer. It is coming; tarry the Lord's leisure. Let us all determine to lay more, far more, upon the golden altar; let us load

our High Priest with prayers; they are a burden He loves to bear; you cannot ask *too much* or *too frequently*. The Church has been too long silent. Whilst we have been faltering, the golden altar has been burning before the throne, and the sweet incense fuming. Why should 'such an High Priest' hold a half-filled censer? Is it that He cannot? nay, but *ye will not!* 'Ye have not, because ye ask not.' 'ASK AND YE SHALL RECEIVE.'*"

It will be observed that in the account of the vessels of the tabernacle in Heb. ix. 1-5 the incense altar is not mentioned. Why is this? That chapter treats chiefly of subjects connected with the great day of atonement. On that day the high priest carried the coals in the golden censer not to the altar of incense as at other times, but right into the most holy place. The censer on that occasion took the place of the altar of incense. This is why it is enumerated in this chapter among the furniture in the holiest of all. The veil was typically rent. Jesus is seen in all His sweetness for us in the very presence of God. The way into the holiest is for ever open. Into that place every child of God has now unhindered access. This great truth was presented to us on the day of atonement, and of that this chapter almost entirely treats. Hence the reason why the altar of incense, or golden censer, is enumerated in the vessels of the holiest of all, instead of in the holy place, to which at all other times it belonged.

On each corner of the altar, as we have said, was a

* Rev. Canon Falloon: "Things in Heaven, and Things on Earth."

horn. The horn is an emblem of "*strength*." The horn also represents "*refuge*." The pursued Israelite who had steeped his hands in blood grasping this was safe. So the horns on the altar of incense bring Christ before us as our "*refuge*," our "*strength*," and our place of eternal safety.

In Luke i. 8-11 we read of Zacharias offering incense, and of "the people praying without at the time of incense." Hence the connection between prayer and incense, the one being a symbol of the other. The Psalmist alludes to this connection: "Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice" (Ps. cxli. 2). When the morning and evening sacrifices were placed on the brazen altar, fresh incense was poured on the censer on the altar of incense. In other words, "Let the acceptance given to the incense and to the burnt-offering be the ground, and the measure, of acceptance to my prayers." When the priest sent up the incense within, "the whole multitude" were praying without. We are in the outer court still. Jesus our High Priest is within the veil. Unlike the priest of old, who only at *stated intervals*—morning and evening—offered up incense, "He *ever* liveth to make intercession for us." So also prayer is now not to be at intervals, not occasional, but *constant*—"Praying *always* with all prayer and supplication in the Spirit:" "Continue in prayer, and watch in the same." His intercession is now unceasing, and our prayer should be unceasing also.

Reader, are you a child of God? Are you a prayerful soul? Are you interceding with God for

blessings? "Having such an High Priest to present our case, let us put it with godly simplicity and filial confidence into His hands. Consider Him who is our High Priest, and so be encouraged to send many supplications in. Send in requests for yourself, that your sin may be blotted out, and your heart renewed; that your faith may be living, and your hope bright; that your life may be His epistle, and your death His praise. For your family, that those who are bound so closely to you may be more closely bound to Him; that you and yours may be heirs together of the grace of life, and dwell together with the Lord. For the city, that its Christians may be more like Christ, and its dead masses shaken and brought together, and clothed with skin, and raised to life, like the bones of Ezekiel's valley. For the world, that its tumults may be hushed at last, as the stormy sea became calm at the command of Jesus; that all tongues and peoples may learn on earth the common hymn of heaven, 'Worthy the Lamb that died.' Having such an High Priest in the heavens, why should we, by restraining prayer, leave Him, so far as we are concerned, standing there all the day idle?" *

Before closing I would venture a few remarks on the incense itself and its materials from the pen of another:

"In the gorgeous ceremonial worship of the Hebrews, none of the senses were excluded from taking part in the service. The eye was appealed to

* By the Rev. William Arnot, Glasgow: "Roots and Fruits of the Christian Life."

by the rich vestments and the splendid furniture of the holy place; the ear was exercised by the solemn sound of the trumpet, and the voice of praise and prayer; and the nostril was gratified by the clouds of fragrant smoke that rose from the golden altar of incense and filled all the place. Of these the sense of smell occupied, perhaps, the most prominent place; for, as we have seen, the acceptance of the worship was always indicated by a symbol borrowed from this sense: 'The Lord smelled a sweet savour.' The prayer of the people ascended as incense, and the lifting up of their hands as the evening sacrifice. The offering of incense formed an essential part of the religious service. The altar of incense occupied one of the most conspicuous and honoured positions in the tabernacle and temple. It stood between the table of shewbread and the golden candlestick in the holy place. It was made of shittim or cedar wood, overlaid with plates of pure gold. On this altar a censer full of incense poured forth its fragrant clouds every morning and evening; and yearly, as the day of atonement came round, when the high priest entered the holy of holies, he filled a censer with live coals from the sacred fire on the altar of burnt-offerings, and bore it into the sanctuary, where he threw upon the burning coals the 'sweet incense beaten small,' which he had brought in his hand. Without this smoking censer he was forbidden, on pain of death, to enter into the awful shrine of Jehovah. Notwithstanding the washing of his flesh, and the linen garments with which he was clothed, he dare not enter the holiest of all with the blood of atone-

ment, unless he could personally shelter himself under a cloud of incense. The ingredients of the holy incense are described with great precision in Exodus: 'Take unto thee sweet spices, stacte, and onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight: and thou shalt make of it a perfume, a confection after the art of the apothecary, tempered together, pure and holy.' This mixture was to be pounded into very small particles, and deposited as a very holy thing in the tabernacle, before the ark of the testimony, so that there might be a store of it always in readiness. According to Rabbinical tradition, a priest or Levite, one of the fifteen prefects of the temple, was retained, whose special duty it was to prepare this precious compound; and a part of the temple was given up to him for his use as a laboratory, called, from this circumstance, 'the house of Abtines.' So precious and holy was this incense considered, that it was forbidden to make a similar perfume for private use on pain of death.

"The altar of incense stood in the closest connection with the altar of burnt-offerings. The blood of the sin-offering was sprinkled on the horns of both on the great day of annual atonement. Morning and evening, as soon as the sacrifice was offered, the censer poured forth its fragrant contents; so that the perpetual incense within ascended simultaneously with the perpetual burnt-offering outside. Without the live coals from off the sacrificial altar, the sacred incense could not be kindled; and without the incense previously filling the holy place, the blood of atone-

ment from the altar of burnt-offering could not be sprinkled on the mercy-seat. Beautiful and expressive type of the perfect sacrifice and the all-prevailing intercession of Jesus—of intercession founded upon atonement, of atonement preceded and followed by intercession! Beautiful and expressive type, too, of the prayers of believers kindled by the altar-fire of Christ's sacrifice, and perfumed by His merits! No fitter symbols could the Apostle John find to describe the services of the upper sanctuary, even though in his day the symbolic dispensation was waxing old and passing away. The temple opened in heaven was a counterpart of the old temple of Jerusalem; and the four-and-twenty elders clothed in white, who sat around the throne of God, and represented the church of all time, held in the one hand harps, and in the other golden vials full of odours, which are the prayers of saints—music and incense, audible sound and visible vapour, and invisible fragrance—eye, ear, and nostril—mingling together, and uniting in the fullest expression and highest ideal of worship. Nor was this symbol altogether an arbitrary one. There was a fitness in the nature of things in incense being regarded as an embodied prayer. Perfume is the breath of flowers, the sweetest expression of their inmost being, an exhalation of their very life. It is a sign of perfect purity, health, and vigour; it is a symptom of full and joyous existence; for disease, and decay, and death yield not pleasant but revolting odours. And, as such, fragrance is in nature what prayer is in the human world. Prayer is the breath of life, the ex-

pression of the soul's best, holiest, and heavenliest aspirations: the symptom and token of its spiritual health, and right and happy relations with God. The natural counterparts of the prayers that rise from the closet and the sanctuary are to be found in the delicious breathings, sweetening all the air, from gardens of flowers, from clover crofts, or thymy hill-sides, or dim pine-woods, and which seems to be grateful, unconscious acknowledgments from the heart of nature for the timely blessings of the great world-covenant; dew to refresh and sunshine to quicken." *

Reader, have you been at the brazen altar? Have your sins been forgiven, and are you "accepted in the Beloved?" Are you now a priest unto God at the altar of incense? If so, be constantly there. Oh, how much need of prayer for yourself, for all! Pray without ceasing. Put more petitions than ever into the hands of your great High Priest. Have closer dealings with Him. Restrain not prayer before God. Make *everything* a matter of prayer. Man is too little for your great things; but God is not too great for your little things. The joy of life is to be constantly travelling to Jesus. Oh, be simple as a little child! Tell Him everything. This will sweeten life. This will gild all clouds with a heavenly lining. This will stamp upon you the image of Christ. This will make Jesus precious—"the chief among ten thousand, and the altogether lovely."

* Rev. Hugh Macmillan: "Ministry of Nature."

CHAPTER X.

THE HOLY OF HOLIES.—THE VEIL.

EXODUS xxvi. 31-33.

PASSING from the holy place into the “holiest of all,” the first object which strikes the eye is the beautiful veil. This curtain was hung from four pillars of acacia wood, overlaid with gold. The hooks from which it was hung were gold; the sockets in which the pillars rested were silver; the veil itself was a piece of needlework, wrought with blue, purple, and scarlet threads of wool on a foundation of linen. It was thus, in texture and in colour, the same as the gate of the court and the hangings of the door of the tabernacle. Representations of the cherubim were wrought upon it, so that in this respect it resembled the curtain which formed the roof of the building on its inner side.

The veil stands before us as a type of the Lord Jesus Christ. “Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, *through the veil, that is to say, His flesh*” (Heb. x. 19, 20). It thus typified the flesh of the Lord

Jesus ; and, curiously enough, the colours of which it is composed, when blended together, are the *exact* colour of human flesh. These colours were beautiful, and the veil is often spoken of as the *beautiful* veil. The Lord Jesus, when on earth, was fully represented in it. That life was morally beautiful ; even the very enemies of the distinctive doctrines of the cross habitually extol and magnify that life. It displayed that spiritual and moral perfectness which earth has never beheld but in Him. He was “the brightness of the Father’s glory, and the express image of His person.” “The Word was made flesh, and dwelt (tabernacled) among us, and we beheld His glory, the glory as of the Only Begotten of the Father.”

The veil was, under the Jewish dispensation, the great separation between man and God. No one, not even the high priest, dared go beyond it, and he only on the great day of atonement. It thus represented exclusion. Man was shut out, he could not go into God’s presence. But when Jesus came and died, “the veil was rent in twain from top to bottom.” It thus showed that through the death of Jesus there was to be no longer exclusion from God’s presence. “The way into the holiest was now for ever opened.” Every child of God can draw near into that place. It is his glorious privilege at all times, and under all circumstances. The kingdom of heaven, which has been opened by the blood of Jesus to the soul, has two inscriptions. One of these, and written on the *outside*, is “*Whosoever* will, let him come.” This points, like the four corners of the tabernacle, to the *whole world*, and is for every sinner on earth to read.

The other inscription is *inside*, and is, "*Whatsoever* ye shall ask the Father in my name, I WILL DO IT." This is for every Christian on earth, pointing, like the four corners of the altar of incense, to each of the encampments round about the tabernacle. What a freeness! What a fulness! "*Whosoever*" to all *outside*, "*Whatsoever*" to all *inside*. Well might the apostle exclaim, contemplating the wondrous grace of God, both to *sinner* and to *saint*, "Let us therefore come *boldly* unto the throne of grace, that we may *obtain mercy*, and *find grace* to help in time of need" (Heb. iv. 16).

And this veil, we are told, was "rent from *top* to *bottom*." Mark, not from "bottom to top." That would have been human order. *Man* might have done that. No; it was rent from "*top* to *bottom*." God did it. It was a *divinely* appointed way. It was *God's* will that all should draw near through the smitten Lamb of God. It was *God* beckoning with His own finger to the far-off sinner to come. It was *God* saying, "No hindrance, no barrier now." It was God's love smiling through every cloud upon the dungeon-hearts in sin and darkness, misery and death, throughout the whole world, and saying, "Come!"—"Him that cometh to Me I will in no wise cast out." Sinner farthest off under the whole heaven, "Come!" Saint weakest and emptiest under the sun, "Come!" "*Whosoever*" and "*whatsoever*" are now and henceforward God's messages.

Reader, the open gateway to the court was Christ. Open by night and by day, it said, "Come!" The open door of the tabernacle was Christ. Open by

night and by day, it said, "Come!" The beautiful veil was Christ. Being rent from top to bottom, it said, "Come!" In God's name I bid you "Come!" Type, ceremony, sacrifice—everything said "Come!" "Come, for *all things* are now ready"—all things are waiting for you *there*. "Come!" only "Come!"

CHAPTER XI.

THE ARK.

EXODUS xxv. 10-15.

THIS was the chief vessel of the tabernacle, and the one to which everything else had reference. It stood in the most holy place, and was the first object on which the eye rested on passing within the veil.

The most holy place itself, in which this vessel stood, was "four-square"—ten cubits in length, ten in breadth, and ten in height, or about eighteen feet in length, breadth, and height. The ark was simply a chest of acacia, or incorruptible wood, overlaid within and without with pure gold. A golden crown surmounted it, into which the lid, or mercy-seat, fitted. "Two golden rings were on the one side of it," and "two on the other side of it," through which were passed two staves of acacia wood, overlaid with gold. By these it was borne on the shoulders during march. The ark, as we have said, was covered with a lid of gold called the mercy-seat. On this lid, at each end, stood the two cherubim. These were figures of gold, beaten out of the same piece as the mercy-seat itself, and looking downwards on the mercy-seat, with

outstretched wings. Inside the ark were deposited the two tables of the covenant, the golden pot of manna, and Aaron's rod that budded (see Heb. ix. 3-5, and 1 Kings viii. 9).

Over the ark, and immediately above the mercy-seat, between the cherubim, was the shekinah or glory of God, which shone by night and by day in unearthly splendour. There, from between the cherubim, God communed with man through Moses: "And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel" (Ex. xxv. 22).

In reading the Holy Scripture, we might have expected that as this vessel was the most important of all the vessels of the tabernacle, and the one to which every other had reference, it would be mentioned first. And so it is. Our thoughts are led by God at once to that which was to give meaning and character to everything else. The ark, as the most perfect type of the Lord Jesus Christ which the tabernacle contained, is at once presented to us, even before the directions for the tabernacle itself. We thus see that God's design, before all things, is to present Jesus—that He is the substance, in relation to which all the rest are but as shadows. The tabernacle was made with reference to the ark. The world was made with reference to Jesus. There could be neither form, nor shape, nor meaning, except as it had reference to Him. "I was set up from everlasting"—"the Lamb slain from the foundation

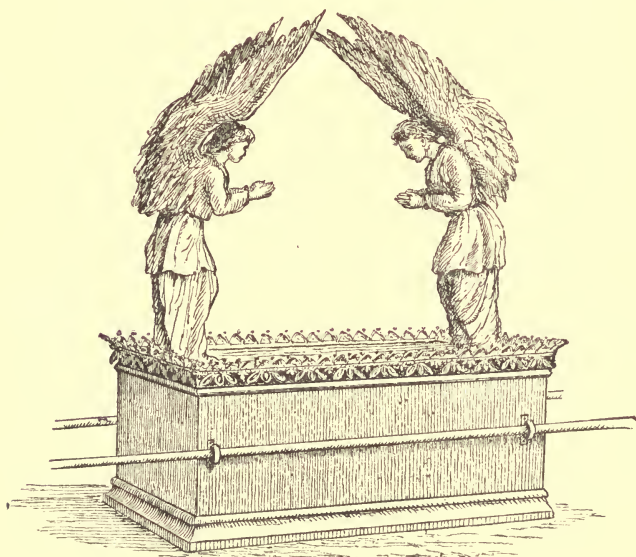
of the world." St. Paul uses a beautiful word with regard to Christ. He says, "By Him all things *consist*" (Col. i. 17). That is, by Him all things "hang together." Nothing hangs together well that has not Christ in it. Like misshapen garments about a human body, there they are, it is true, but they do not fit or hang together well. You cannot make a beautiful or perfect system of science—of geology, astronomy, botany, or any other science—except as you bring the gospel of Christ into it. There is a break, a screw loose. It does not hang together well. Nay, you cannot explain your own being, or make harmony of it, except as you bring Christ into it. Things don't fit. It is *felt* that a pivot is wanted on which they can all turn. Only thus will things be reconciled, or fit together in harmony and consequent beauty. Then, and then only, will they join in the chorus of Nature, like the orbs of heaven above us—

"For ever singing as they shine,
The hand that made us is divine."

Reader, God describes the ark *first*. Let us have the same mind. Christ first, and Christ in everything. Christ, and only Christ, to which all things little and great in our earthly history *must* have reference.

The ark contained within it the tables of the covenant. Thus Christ fulfilled the law for us. He "magnified the law, and made it honourable." The ark also contained the golden pot of manna. Thus Christ was the true Manna—the Bread of Life which came down from heaven (John vi. 33). The ark also contained the rod that budded—the *dead* stick

laid up there, and which brought forth blossoms in a night. So Christ has, through death, become the Living One, is risen again, and has ascended to heaven as our great High Priest. All fruitfulness is now through Him. As we abide in Him so are we fruitful; not otherwise. On these three important subjects I



THE ARK OF THE COVENANT.

shall, God willing, speak more particularly in another chapter.

This four-square room in which the ark stood, and into which no light ever entered save that of the shekinah, is a picture of heaven itself. "And the city lieth four-square, and the length is as large as the

breadth. The length and the breadth and the height of it are equal. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb was the light thereof" (Rev. xxi. 16, 22, 23).

We observe that during the wilderness journey the staves were never to be taken out of the ark. "The staves shall be in the rings of the ark; they shall not be taken from it" (Ex. xxv. 15). Thus the striking feature the ark presented was *readiness*—ever ready to move. No delay was to take place through the staves *having to be put in*. So is it with Christ, the true Ark. He is always ready. No delay there. Whatever step we take, there is a Christ to go with us. Whatever need to be supplied, a full Christ ready to supply it. *Waiting* is the word written on all human systems and all earthly friends. They keep the poor paralytic "thirty and eight years." This is the mark of everything under heaven. But the ark has always the staves in it. Jesus is always ready to supply every need, to wipe every tear, to fill up every gap, to go with us through the trackless desert, or down into the cold floods of Jordan, the river of death. Precious Saviour! so free, so full, so ready! "Who is like unto Thee?"

When the wilderness journey had ended, and the temporary tabernacle gave way to the permanent temple, the staves were taken out of the ark. Israel's wanderings had all ended then. They were at home. So will it be in heaven. There our journeyings will

have ended. The staves will be taken out of the ark. We shall be "for ever with the Lord."

"For ever with the Lord!
Amen, so let it be!
Life from the dead is in that word,
'Tis immortality.

"Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent
A day's march nearer home."

In Solomon's *temple* the ark contained no manna, nor yet the budding rod. This was the wilderness food and the wilderness priesthood. Both of these things were associated with sin. Israel's murmurings brought the one; Israel's rebellion drew forth the other. Now the wilderness has ended. "The former things have passed away." Sin shall have no remembrances there. Nothing to remind of sin there. No mediator for sin needed there. Nothing to embitter. Sin shall only be remembered as a forgiven thing. There *every memory* shall praise Him. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. vii. 16, 17).

An ark is frequently mentioned in Scripture, and in every case as presenting a beautiful type of Christ. The family of God were borne safely in an ark when judgment and death covered the world. The great deliverer of Israel was preserved from death in an

ark borne on the troubled waters of the Nile. In every case it presents us with a shadow of that salvation and eternal life in Jesus Christ. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John iii. 36).

One reference to the ark in the history of Israel is exceedingly solemn and eminently practical. It occurs in the Book of Joshua. "And it came to pass after three days, that the officers went through the host; and they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore" (Joshua iii. 2-4).

Reader, observe the spiritual import of these words. Israel was on their way to the promised land. To reach it they had to pass through the Jordan. They had not passed that way heretofore. It was a new and untrodden path.

We, like them, are on our way to God. Death rolls between that land and the wilderness through which we are passing. They had nearly finished their journey. They stood on the banks of the Jordan. And surely it is so with us. There is but a step between us and death. We may be always said to be at the very banks of the Jordan. Or, if we prefer to take it as the coming of our precious Lord, then surely it is nigh,

even at the very doors. Of both the one event and the other it may be truly said, "Ye have not passed this way heretofore." It is an untrodden path.

How shall we prepare to meet it? Exactly as Israel here. Mark what was said to them before they came to the Jordan: "When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, *then ye shall remove from your place, and go after it.*" Yes, that is the way to be ready for the Lord, to remove from *our* place, and go after *it*. It is to have the eye always on the look-out; to see what time and which way the Lord will go; to be always going from *our* place after *it*—going from self to Christ, from our own plans, our own ways, our own pleasures, our own thoughts, "after *it*." It is to have the whole soul, the whole life, and everything of which life is made up, in a spirit of entire subjection to the will and way of Christ. It is that all things may rest upon Him, and the first question asked in *everything*, "Which way is the ark going?" "Which way would the Lord have me go?" "Lord, what wilt *Thou* have me do?" This is to be a true Israelite—"an Israelite indeed." Many an Israelite might have been engaged in some deeply important matter, in some place he could not easily leave. It might have involved loss, or shame, or ruin. Still the command admitted of no compromise: "When ye see the ark of the covenant of the Lord your God . . . ye shall remove from *your* place, and go after *it*." What was its meaning? It was this: "Ye are not your own;" "ye are bought with a price;" "Whatsoever ye do in *word* or *deed*, do *all* in the name of the Lord Jesus." It

was Jesus, Jesus Himself, Jesus only. "To me to live is Christ."

And mark another truth in these words in Joshua. There was to be "a space" between them and the ark, of "two thousand cubits;" and it is added, "Come not near unto it, that ye may know the way by which ye must go." Why was this? The ark was but a small chest, but it meant great things, even *Christ*. Every eye of the moving mass of people was to *see* it, and to *follow* it. Therefore was it needful that there should be the "space," for had it been *close to those in front*, those in the *rear* could not have seen it. God will have every eye on Jesus. He will have His dear Son in advance of us, and *so* before us that He may be clearly seen.

And what was the *only* thing that could make Israel mistake the way? Mark it, reader, and learn the lesson well. "Come not near unto it, that ye may know the way." If only *one* person, and that person a little child, had been close up to the ark, it would have hidden it from the whole congregation. Oh, it is self that hides Christ! Yes, self, self, *self*! It is a *little* thing will hide Jesus from the eye of the soul, and make it miss "the way!" You need not break the glass of the telescope to shut out the sight of that distant star; the breath of a child upon it will do it just as well. Oh, it is a little thing in the soul that will hide Jesus, and this little thing is always something of the flesh! And it is just as He is hidden "the way" is dark. Reader, mark it well. Keep Jesus before you. Keep the eye on Him. Beware of the little things which come between your

soul and Him. Let not the breath of the world, or the flesh, or the devil, obscure the brightness of the "morning star" to your view. "Come not near unto it, that ye may know the way by which ye must go."

It is deeply interesting to mark the occasion on which the ark was brought to its final resting-place. We find it recorded in 2 Chron. v. in connection with 1 Kings viii. The enemies of David and Solomon had all been destroyed. After seven years of labour the house of the Lord had been erected in Jerusalem. The feast of tabernacles had arrived when Israel had to appear before the Lord, rejoicing in all the fulness of His blessings to them. The fruits of the land had been gathered in, the corn-floors and wine-presses were full, and joy was written on every countenance. At this time they had to dwell seven days in booths to recall to mind the blessings they had received at the hand of the Lord all the way through which they had passed. This feast was the last of the year, held at its close. They recalled to memory the blood which had redeemed them from Egypt, and the tender mercy and loving-kindness they had experienced all their journey through. Then it was that the ark was brought into its final resting-place in the house of God.

Surely this is prophetic! In the passage to which we have referred (Rev. vii. 9-17) the picture is brought before us. There are the branches of palms in the hands—memorials of the wilderness journey through which the redeemed had passed. There are the hosts assembled before the Lord in the heavenly courts to recount His mercies—how He has saved

them, and how they have washed their robes in the blood of the Lamb. And the elder who asks who and what they are is reminded that they have come up from the wilderness to keep the heavenly feast of tabernacles—"They shall *hunger* no more, neither *thirst* any more, neither shall the *sun* light on them, nor any *heat*." These were the wilderness memories from which they had come up, but which were now left for ever behind. The ark is now in the temple of God. The rejoicing hosts are all around, praising and recounting the Lord's mercies. Jesus is there. His people are gathered round. Everlasting joy is on their heads. "The former things have passed away." The Church has exchanged her weeds of widowhood for her bridal attire.

Reader, may we look out for that blessed hour! may our lamps be trimmed and our "lights burning, and we ourselves as men who wait for their Lord!" "Even so, come, Lord Jesus."

CHAPTER XII.

THE MERCY-SEAT.

EXODUS xxv. 17-22.

THE mercy-seat formed the lid or covering of the ark. It was a solid slab of pure gold. It was the seat or throne of Jehovah. On each end of it stood a figure of the cherubim of pure gold, with outstretched wings. From between these cherubim Jehovah appeared in glory, holding intercourse with Moses on behalf of Israel.

In the ark, of which the mercy-seat was the lid or covering, were placed the tables of the law, the golden pot of manna, and Aaron's rod that budded (Heb. ix. 4). This covering was once a year, on the day of atonement, sprinkled with blood taken from the brazen altar by the high priest. Thus there was a close and inseparable connection between the brazen altar, where justice visited with death the sin-bearing victim, and the most holy place, where Jehovah communed with Moses.

Jehovah shone forth on the throne of mercy, because blood was sprinkled there. Mercy was there because blood was there. Intercourse with

man was there because blood was the foundation of it. Glory was there because the blood of sprinkling was beneath it.

The law being inside the ark, and covered by the blood-sprinkled mercy-seat, witnessed to the character of God as the just and righteous One. It proclaimed Him as a "just God and a Saviour." It showed, by being *covered up*, that "by the deeds of the law no flesh shall be justified." But it also showed that the sinner now can receive mercy on a just and righteous ground. Had the law not been in the ark, there might have been the mercy-seat, but it would not have been on a righteous foundation. God does not show mercy by winking at sin and transgression, or by ignoring it. Christ paid the penalty of a broken law by death. Christ fulfilled all its demands. Christ is the sinner's mercy-seat. Beneath Him is the law all fulfilled. The sinner now can draw near with boldness. Nothing meets him but mercy. But it is mercy that has its foundation in justice and righteousness—the penalty of a broken law paid, and every jot and tittle of that law fulfilled. To this throne the Psalmist refers: "Justice and judgment are the habitation (*foundation* or *establishment*, see margin) of thy throne: mercy and truth shall go before thy face" (Ps. lxxxix. 14). "Mercy and truth are met together; righteousness and peace have kissed each other" (Ps. lxxxv. 10).

It was absolutely necessary for the salvation of the sinner that the law should be covered up. The sinner could not stand in the presence of an uncovered ark. It only spoke death. It was therefore

necessary that care should be taken so to secure the mercy-seat to the ark, that in the journeyings it should not be removed or fall off. This was done by the golden ledge or crown, which made the mercy-seat fit in exactly to the ark. If mercy be not fixed for ever, if it be one jot removed, who can stand? But it is for ever secured in Christ. God is now "rich in mercy;" and the song of the Psalmist of Israel, in anticipation of this, is again and again taken up, "His mercy endureth *for ever*."

The mercy-seat was to be of "*pure gold*," answering to the purity of Him who dwelt on it. The covered law spoke of justice and righteousness. The "*pure gold*" spoke of spotless purity. The sprinkled blood spoke of life absolutely and for ever forfeited by the sinner. And the mercy-seat, being *exactly* the dimensions of the ark, showed that as the ark represented Christ, so mercy is now only *measured by Him*—that outside Him there is none.

We find one instance recorded in God's Word of the terrible consequences of the ark being uncovered to the eye of man. The men of Beth-shemesh looked into the ark, "and the Lord smote of the people fifty thousand and threescore and ten men" (1 Sam. vi. 19, 20). If the sinner will stand on the ground of law, without the blood-sprinkled mercy-seat between his eye and it, then he must die. The wrath of God must fall on him as on those at Beth-shemesh. No soul can stand in God's presence except on blood-sprinkled ground. But, blessed be God, there he *can*, with boldness and confidence,

"being justified freely by His grace *whom God hath set forth to be a propitiation (mercy-seat, and in Heb. ix. 5) through faith in His blood*" (Rom. iii. 24, 25).

This is strikingly confirmed in the Word of God. Even the high priest himself did not dare to enter into the most holy place except on the ground of the sprinkled blood. "And Aaron shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times" (Lev. xvi. 14). Aaron's approach to the most holy place was from the *east*; and he had to sprinkle the blood *eastward*, in order to establish a *foundation for himself before God*. How vividly this narrative brings before us man's only approach to God through the sprinkled blood! Through Jesus our way is not now, as it was to the high priest, a threat, "lest he die," but "a new and *living way* which He hath consecrated for us." It is all *life*—life in perpetuity—life to the guiltiest sinner on earth who will draw near. "Him that cometh unto Me I will in no wise cast out." "Whosoever" and "whatsoever" are now the everlasting mottoes of God's spiritual kingdom.

Reader, have *you* come as a sinner to the mercy-seat? Have you felt yourself a guilty sinner, a ruined bankrupt? Then draw near. Come to this wondrous mercy-seat. Fear nothing, only come. The way into the holiest is for ever open. Oh, come! Come *now*! Jesus waits for you. Jehovah welcomes you. The Spirit bids you. Come to Him

who is "able to save to the uttermost all that come unto God by Him," and "who ever liveth to make intercession for us." "Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance."

CHAPTER XIII.

THE CHERUBIM.

EXODUS xxv. 18-20.

THE two cherubim of gold were made out of the same piece as the mercy-seat. They were placed on the mercy-seat, one at each end. In order to arrive at a clear understanding as to their spiritual signification, it will be necessary for me to go at some length into the subject.

They are found at the opening of divine revelation (Gen. iii. 24), and also at the close of it (Rev. iv. v.) In the former of these passages it is said, "He placed at the east of the garden of Eden Cherubim, and a flaming sword." It is literally "He *tabernacled*," and has an obvious reference to the Mosaic tabernacle. They were seen by Isaiah as the "seraphim," and by Ezekiel as "living creatures." They both refer to the same thing, only under different aspects, suited to the times in which they were written.*

* I may here add that winged figures such as are described in Ezekiel are to be found associated with heathen worship in all ages. Those discovered by Mr. Layard in Nineveh correspond in many cases *exactly* with the representations of Holy

At the East of Eden, and therefore looking westward, God placed a tabernacle. It contained cherubic figures with a divine glory between them. It was the primitive "holy of holies." It was that "presence of the Lord" before which Cain and Abel brought their offerings. Doubtless it was there that Adam presented his offering, and was accepted.

The whole scheme of redemption was thus symbolised. Paradise was *behind* the cherubic tabernacle. No one could enter paradise except through those cherubim. They symbolised glorified humanity; so that Adam and his descendants were taught that into the true "paradise of God" we cannot enter except in resurrection-glory. He who attempted to approach those cherubim and that divine glory except with a lamb for a burnt-offering found no acceptance; he must be "driven out from the presence of the Lord." Thus from the very beginning man was taught the true way of acceptance and restoration, and indeed the only way. The cherubim were to keep the way; *i.e.* to keep up the *knowledge* of the way of the tree of life.

"When Moses was commanded to make the cherubim, he was to make them 'of the mercy-seat.' The words are remarkable, תַּצַּשׁוּ אֶת־הַכְּרֻבִּים מִן־הַכִּפֹּרֶת, 'From out of the mercy-seat shall ye make the cherubim' (Ex. xxv. 19). They were therefore of the same nature as the mercy-seat. Christ is

Scripture, showing most clearly that they are corruptions of the divine original, and testifying most strikingly to the facts of God's Word.

humanity glorified ; therefore the cherubim are humanity glorified.

“ In this, then, we have the fundamental idea of the cherubim, so far as regards their nature.

“ In Ezek. xxviii. 11-15 the King of Tyrus is symbolised as ‘the anointed cherub that covereth.’ Here the prophet employs the same word which Moses did to describe the covering wings of the cherubim over the mercy-seat, **הַסִּפֵּךְ**, not **כָּפֵר**, which is applied to the mercy-seat.

“ A cherub therefore symbolises the *regal* dignity of glorified humanity. It is not humanity in its natural state as derived from Adam, but in its supernatural condition as derived from Jesus Christ : ‘ We are members of His body, of His flesh, and of His bones ’ (Eph. v. 30).

“ The cherubim at the east of Eden were accompanied by ‘ a flaming sword which turned every way.’ The exact words are, **וְאֶת-לֵהטָ הַחֶדֶב**, and the flame of the sword, *i.e.* (I think), a sword-like flame, equivalent to a devouring flame ; for a sword is the symbol of devouring or destroying.

“ ‘ Turning every way ’ is **מִתְהַפֶּכֶת**, like **מִתְלַקַּחַת** in Ezek. i. 4 ; ‘ turning upon itself,’ as in the latter it is ‘ infolding itself.’ It expresses that peculiar force of fire by which it exhibits a continual turning inwards.

“ This was the divine glory between the cherubim, which afterwards dwelt between the Mosaic cherubim, and which was realised in faith by the believing Psalmist : ‘ O Thou that dwellest between the cherubim,’ or rather ‘ *inhabiting* the cherubim.’ The

Church is to be 'a *habitation* of God' (Ps. lxxx. 1 ; Eph. ii. 22).

"The cherubim at the east of the garden of Eden were, then, the symbolic representations of glorified humanity as a habitation of God.

"They were *permanently* there, as is taught by the words וַיֵּשְׁבֵהוּ, 'and He caused to dwell.' The Rabbins formed the word Shekinah, or dwelling-place of God, from this verb.

"This was that 'presence of the Lord' from which Cain went out (Gen. iv. 16). It was thither that he and Abel had brought their offerings. It was from the fire between the cherubim that Abel's sacrifice was consumed, and Cain's was not. The Lord had thus 'respect unto Abel and to his offering.'

"'To keep the way of the tree of life,' or rather 'lives,' means to keep or preserve the *knowledge* of the way, and to observe it so as to walk in it.

"Adam and Eve, clothed with the skins of their burnt-offerings (Lev. vii. 8), making an offering at the *east* of the garden, and therefore looking *westward*, *i.e.* symbolically to the death of 'the Sun of Righteousness,' yet having before them the symbols of glorified humanity, exhibit to us the whole gospel of Christ from grace to glory. They teach us also that we shall not obtain our full blessedness in the paradise of God until we attain to resurrection humanity." *

* "Course of Biblical and Theological Instruction." By Rev. Joseph Baylee, D.D., late Principal of St. Aidan's College, Birkenhead. S. W. Partridge.

We now turn to the vision of the prophet Isaiah, where the seraphim are described :—

“The time was approaching when God was to scatter Israel, leaving to Judah space for repentance. The people needed to have their minds drawn to high and heavenly things, and to be instructed in the antitype of their golden cherubim. The space of time between the captivity of Israel and of Judah was a solemn season of offered mercy, and of long-suffering grace. It was a time of admonition also. A vision was given to Isaiah, agreeing, as far as it went, in essential matters with that subsequently given to Ezekiel. It was not so full, because the times were not so dark. The Lord’s train still filled the temple. He Himself was leaving, but He was not gone. Isaiah saw the Lord, יְהוָה, the great Judge and Ruler of the world, sitting upon a throne high and lifted up. Seraphim were standing far beneath the throne, but above the temple. They were in precisely the same position with relation to the throne as that in which Ezekiel saw them. Our version renders the word ‘the seraphim,’ which has confirmed what appears to me to be a mistake, that the word is a noun. I think it is an adjective, ‘burning;’ *i.e.* ‘burning or fiery ones.’ The word is used as a noun in Isa. xiv. 29, but it is rather descriptive than distinctive. It describes in Isa. vi. the character of the cherubim—heavenly, fiery beings. They have six wings—two to cover their faces in lowly reverence, two for their feet for a similar purpose, and two to fly in God’s service. One of them brought purifying fire from God’s altar to purge

the lips of Isaiah, and so to fit him for the Lord's service.

"That symbol, therefore, is only another view of the cherubim. The early Church understood them to be an order of angels. Had we only this passage, they might be so interpreted. But as the cherubim are certainly men, and as these harmonise with them, it appears to me that they should be considered as identical."

Turn now to the vision of Ezekiel. Here the cherubim are described as "living creatures:"

"In Ezekiel's day the temple was about to be destroyed. He was himself a prophet receiving his revelations in a strange land. His people were under the power of the stranger. It was suitable, therefore, that he should be taught in vision that the Spirit of the Lord is guiding the affairs of all nations. Accordingly the associations of the cherubim are wholly different from their Mosaic arrangements. They themselves also are modified. Instead of six wings, like the seraphim, they have but four. Instead of standing on the ark with the mercy-seat, they are supporting the throne of glory. The truths intended to be taught were different; the beings themselves were the same.

"Ezekiel saw the symbols of glorified humanity: 'Out of the midst thereof came the likeness of four living creatures.' The usual word for 'living creature' is *נֶפֶשׁ חַיָּה*, which implies a bodily form with a soul in it. Here the *נֶפֶשׁ*, or bodily frame, is omitted. They are simple *חַיִּים*, or living beings, without any direct reference to a bodily organisation. Yet they had a

bodily resemblance: they had **אָדָם**, the resemblance of man in the divine image.

“It was, however, only a general resemblance to a man; for they had faces, wings, eyes, &c., totally unlike the form of a man. This difference belongs to the nature of symbols, *i.e.* an ideal representation. Ezekiel felt that they were men, although their symbolical forms were most unlike the human. Each one had four faces and four wings.

“‘Their feet were straight feet; and the sole of their feet was like the sole of a calf’s foot: and they sparkled like the colour of burnished brass.’ The word here used for burnished is **קָלַל**, rendered ‘polished’ in Dan. x. 6. It is used in this sense only in those two places. Elsewhere the verb means to make light, to cause to abate. It implies brass in appearance, but not in solidity, only the sparkling brightness of brass. The sole of a calf in union with a straight foot refers to threshing: ‘Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people’ (Micah iv. 13).

“It was with the fore-foot that the ox threshed out the corn. The straight foot of those living creatures symbolised their employment in God’s threshing-time.

“‘And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings.’ The hand here was a hand and arm; for we read in chap. x. 7: ‘One cherub stretched forth his hand from between the cherubim

unto the fire that was between the cherubim.' The hand and arm symbolised skill in execution of any work. This contributed to make them have the appearance of a man. It showed also that they were skilfully employed in God's service.

"Verse 10: 'As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle.' They are not described as having four heads, but four faces: these might have been on one head, and even on one side of the head. In the language of symbols they describe the character of one countenance—understanding, courage, patient labour, and heavenly soaring; that is, heavenly-mindedness. Regarding them in one aspect, the union of understanding and courage is seen; in another, patient labour, with all its profit and blessing; and, lastly, heavenly-mindedness, without which all the others would be valueless—'they shall mount up with wings as eagles.'

"Verse 13: 'As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.' They were freed from all the grossness of ordinary flesh, and were strong in all the power of the resurrection-glory. They were fitted to have the divine fire dwelling in the midst of them. They were themselves like lamps or torches. The brightness of the divine fire was continually sending forth lightning.

Their marvellous power and speed are described in verse 14: 'The living creatures ran and returned as the appearance of a flash of lightning.' What a comment upon the apostle's words, 'It is sown in weakness; it is raised in power!'"*

In the vision of St. John in the isle of Patmos we have a similar symbol (Rev. iv., v.) Four living creatures are brought before us, and also four-and-twenty elders. These are two different symbols of one and the same people. They are seen in the midst of the throne and round about the throne; and they cast their crowns before the throne, and worship Him who sits upon it. As in the corresponding symbol of Ezekiel, they present the courage and dignity of the lion, the patience of the ox, the understanding and intelligence of the man, and the heavenly soaring of the eagle.

What, then, do these symbols under all these different aspects present to us? Undoubtedly the redeemed and glorified Church of Christ. In their *fourfold* aspect they present us with that Church in its *universal* character, gathered out of all kingdoms and nations and peoples and tongues.

It appears to me that this view is confirmed in a variety of ways. The cherubim were woven into the beautiful veil. This veil represents Christ; "the veil, that is to say, His flesh." So the Church is, as it were, *woven* into Christ—"bone of His bone, and flesh of His flesh;" for "we are members of His body, of His flesh, and of His bones." He is the "Vine," believers

* Baylee's "Biblical and Theological Instruction."

are the "branches." Just so the cherubic figures formed the very texture of the veil.

The tabernacle also was a type of Christ. The cherubim were *worked into the curtains*. So Christ is one with His people, and they with Him. Did the *rent* veil shadow forth His death? The cherubic figures were also rent with it; they died in Him.

The same truth is shadowed forth in the cherubim on each end of the mercy-seat. They were beaten out of the same piece of gold as the mercy-seat itself (Ex. xxxvii. 6-9). Christ is the Mercy-seat; "whom God hath set forth to be a propitiation (mercy-seat) through faith in His blood" (Rom. iii. 25). The Church is *born* of Him—formed, as it were, out of the same piece of pure gold. And not only were the cherubim of the same piece of pure gold as the mercy-seat, they were also "*beaten out*" of it. He was "made perfect through sufferings." "He was *wounded* for our transgressions, He was *bruised* for our iniquities: the *chastisement* of our peace was upon Him; and with His *stripes* we are healed." So also with each member of His mystical body. "Through much *tribulation* we must enter the kingdom." "If we *suffer* with Him, we shall also reign with Him." Thus we see in these symbols the oneness of Christ and His people—oneness in suffering and oneness in glory.

Two passages of Scripture bring this prominently before us. St. John, speaking of the Church, shows us its divine origin; "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 3). The same thought is shadowed

forth in the sublime vision of Ezekiel: "Also out of the *midst of the fire* came the likeness of four living creatures. And this was their appearance; they had the likeness of a man" (Ezek. i. 4, 5). Here is the divine fire symbolising in its *threefold* features the Trinity. Out of this Trinity the four "living creatures," or Church of Christ, issue. And every member of that Church bears one likeness, "the likeness of *a man*," and that man Christ Jesus. Yes, each one bears some likeness to Jesus, or he is "none of His." Each one is born of God. Each one is like Christ.

And why is the face of the lion, the ox, and the eagle, associated in this vision, and in the corresponding one in the book of Revelation, with the likeness of the man? The lion is the chief of beasts, the eagle of birds, and the ox of cattle; and they are thus representatives of the whole *lower* creation. This vision brings before us the glorified Church; but these creatures are associated with man as the head of all creation. Creation *fell* with man. It was *redeemed* with man. It shall also *share in the blessings of man glorified*. This is the reason they are associated with the likeness of a man in this symbol. And this truth is brought before us all through the Bible. "Because *the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God*. For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. viii. 21, 22). Yes, inanimate creation "*travaileth*." It is in pain. The word is striking. But soon the man-child shall come forth. Soon

Jesus shall appear. Then shall creation "remember no more her anguish, for joy that THE man (Greek) is born into the world" (John xvi. 21). The same thought is also before us in another passage of Scripture. "Adam was not deceived, but the woman being deceived was in the transgression. Notwithstanding she shall be saved in childbearing (literally, through the birth of *the* child, the Lord Jesus), if they continue in faith and charity and holiness with sobriety" (1 Tim. ii. 14, 15). The poor dumb creatures are *even now* in a better position for the gospel of Christ. As Christianity extends, they are treated more mercifully and tenderly. It illustrates forcibly what they shall enjoy when the whole creation shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

How striking is the contrast between the aspect presented by the cherubim at the gates of Eden, and that in the holy of holies! At Eden they are seen in connection with the sword guarding the way to the tree of life. The aspect is one of exclusion and judgment. In the tabernacle how changed has that aspect become! Here they are seen, not with flaming sword, but with "healing wings" outstretched over the mercy-seat, as if adoring the riches of grace shadowed forth in that blood-sprinkled symbol, by which God's banished ones are again admitted to His holy presence. How striking too is their attitude on that mercy-seat! Their faces "look one toward another; toward the mercy-seat shall the faces of the cherubim be" (Ex. xxv. 20, 21). *One toward another*, and yet toward the mercy-seat; union because of the

blood-sprinkled mercy-seat. One with each other because one in Christ. And as they look down upon that blood-sprinkled symbol of a crucified and risen Saviour, and survey it from top to bottom, they seem to exclaim with the apostle, "Who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus."

The cherubim *stand* on the *mercy-seat*. *That* is the Church's *resting-place*—on the blood of the Lamb. On Jesus they lean all their weight. All their sins, all their sorrows, all their wants, all rest on Him. "The eyes of all wait upon Thee, and Thou givest them their meat in due season." "Other foundation can no man lay than that is laid, which is Jesus Christ."

From between the cherubim God communed with Moses. *There* was His dwelling-place. So it is in the Church He dwells now. It is "His body, the fulness of Him that filleth all in all." In each believer, and in the whole body of the Church, there is a living and abiding Christ. Each one rests, like the cherubim, on a blood-sprinkled foundation. There the glory of God shines forth. There His voice is heard. They are all *one*—the mercy-seat, the cherubim, the shekinah—one and inseparable. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us" . . . "and *the glory which thou gavest me I have given them*; that they may be one even as we are one" (John xvii. 21, 22).

These cherubic figures are also represented as being full of eyes. "Their whole body, and their *backs*, and their hands, and their wings, were full of eyes

round about" (Ezek. x. 12); "and they were full of eyes *within*" (Rev. iv. 8). The eye is the symbol of intelligence. As representing the glorified Church, they show us that they have perfect vision. They see everything in the past and everything in the future—*behind* them and *before* them. They see everything "*within*" them. They see perfectly, "eye to eye and face to face." It is no longer "through a glass darkly," for darkness and shadow have gone for ever.

I would here remark that the difficulties in the way of regarding the cherubim as symbols of the redeemed and glorified Church are of a very slight character. They all disappear before an impartial and well-considered view of the subject.

Reader, make much of the blood-stained mercy-seat. *Stand* on it as the cherubim here. Lean every weight on Jesus. Look *into* Him, as the cherubim are seen doing here, gazing down upon that symbol. View again and again that deep love that has snatched you as a brand from the burning, and brought you nigh to God. Look down upon that living mercy-seat and behold the inexhaustible riches of His grace to you, a poor sinner. There on His precious blood take your stand. There rest. There adore for ever. There may the Lord find you when He sends for you.

CHAPTER XIV.

CONTENTS OF THE ARK.

“THE GOLDEN POT THAT HAD MANNA.”

Heb. ix. 4; Ex. xvi. 13-36; Num. xi. 6-9.

WE have seen that the contents of the ark were “the golden pot that had manna, Aaron’s rod that budded, and the tables of the covenant.” I purpose taking these in order, and have, therefore, commenced with the first of these subjects.

It may be asked, Why were these three things inside the ark? The spiritual signification is instructive. They were put there to be preserved, and preserved before God on behalf of Israel. The ark presents us with a type of Christ, in whom all three are spiritually represented. In the preserved law, we have “Christ as the end of the law for *righteousness* to every one that believeth.” In the preserved manna, we have Christ as “the *living bread* which came down from heaven.” In the preserved budding rod, we have Christ as the *risen* and ascended *High Priest*, “who ever liveth to make intercession for us.” The law, the manna, and the rod were to be ever “before the Lord” on behalf of Israel. So these are now ever “before the Lord,” in the person of Christ, on behalf

of the true "Israel of God." All spiritual life hangs on these three.

But to return to the manna. Shortly after the children of Israel had quitted Egypt they came to the wilderness of Sin. Here they were brought into extremities for want of food. The supplies brought from Egypt were exhausted; and they murmured against Moses and Aaron for bringing them into such a place. The Lord heard these murmurings, and sent them the supply of quails, or small red partridge, in the evening, and manna in the morning. When the children of Israel saw the "small round thing, as small as the hoar frost on the ground, they said one to another, 'Man hu' (What is this?): for they wist not what it was. And Moses said, This is the bread which the Lord hath given you to eat." The first morning the supply was sufficient for the whole congregation, although, taking the women, children, and strangers into account, the number cannot have been fewer at the lowest calculation than two millions of people (Ex. xii. 37); and through all their subsequent journeys we never hear of any intermission till forty years afterwards, when they reached Gilgal and had eaten the corn of Canaan, when the manna instantly and totally ceased (Ex. xvi. 35; Josh. v. 10-12). Those who hesitate about this being purely a miracle, and endeavour to explain it by reference to a kind of tamarisk gum which fell from the thorn bushes of the desert, or to a certain vegetable plant, forget that there could not be naturally such an abundance of exudations from shrubs as to supply two millions of people for forty years. The idea is so preposterous

that it provokes a smile to see such a view advanced by any sane man ! It was, as the Scripture declares, “bread *from heaven*” to eat ; and this is confirmed by our blessed Lord Himself using this very expression when speaking of it. It has been said, that as our Lord took the five loaves and fishes—the *natural* supply—and made them satisfy “five thousand men, beside women and children,” so the Lord made the *natural* productions of the desert to meet the wants of His people, and that this view equally preserves the character of the miracle. But this is all conjecture. We have not a shadow of warrant for it ; and we are never safe in departing from the clear Word of God. Such a view partakes too much of the character of modern times—the restless effort of the human mind to explain away the miraculous, or at all events to make that which is purely miraculous as *natural* as possible, so as to impart more of a *human* shape to it than a *divine* ! Let us beware of this. No theory whatever can explain this wondrous miracle. It was bread of God *rained down* each day from heaven for His people. It came down *out of the air*, and not from any thorn bushes or vegetables.

Jehovah commanded a bowl full of this manna to be preserved in the ark. It was the “tenth part of an ephah,” or a “tenth deal.” The word “omer” does not refer so much to the *quantity* as to the *vessel* itself. The “omer” was a small vessel, cup, or bowl, which formed part of the furniture of every house, and which the Israelites took out each morning to gather the manna. It was always of the same size, and could be used as a measure in case of need.

Doubtless it was a *golden* omer which was put into the ark (Heb. ix. 4). There was nothing *juicy* or savoury in the manna; hence it contrasted with the *sharp* and *sour* food of Egypt. This was why the Israelites despised it. The flesh longs for juicy food, for *stimulating* flavour. This is the perverted nature of man, which cannot enjoy the *clear* and *unmixed*. How many now say of the stimulations of the world, "How delightful!" How many say of Christ, "What a weariness is it!"

Christ is the bread of life (John vi. 35). The manna was treasured before the Lord in a "*golden*" vessel to express its inestimable value. But what gold can express the value of our Jesus in the presence of God! It corresponds with a similar figure elsewhere—"A *golden* vial full of odours, which are the *prayers of saints*" (Rev. v. 8). The prayers of God's people, the "groanings which cannot be uttered," how precious are they to Him! Mingled with the merits of Jesus, they bear *His own* odour before the throne (Rev. viii. 3). Christ is called "*hidden manna*" from the circumstance of the manna being preserved in the ark before the Lord (Rev. ii. 17). The Lord reveals this hidden manna to His own people. Others see Him not. Like the tabernacle, none but those who *entered* could see the glory and beauty. To all others this was *hidden*. So is it now with Christ. He is now the "*hidden manna*" which God gives to His people to live upon. "He that eateth me, even he shall live by me." Of the believer it is said, "Your life is *hid* with Christ in God. When Christ, who is our life, shall appear, then

shall *ye also appear* with Him in glory." All precious things are *beneath the surface* of life. Christ is hidden. The Christian's life is hidden. His joys, his hopes, his peace, his heaven, his crown, his glory—all are hidden. He is waiting the manifestation of Christ, and then shall he himself appear with Him in glory. The manna and the rod were in the *tabernacle of the wilderness*, but not in the *temple of Solomon*. The former—the tabernacle—prefigured the present dispensation; the latter—the temple—the dispensation coming. *Now*, Christ as the manna, and Christ as the High Priest, are *hidden* before the Lord; but *just now* the glory will have come when Christ shall be no longer hidden.

There was darkness all round when the manna fell. It was in the *night*. It was all spiritual darkness when Jesus came. So is it also when He visits the sinner's heart. All is darkness there. But when the Spirit of God says, "Let there be light," then the light which fills the soul is "the light of the knowledge of the glory of God in the face of Jesus Christ."

It lay all round the tents of Israel, so that the Israelite on rising in the morning had either to *stoop* and pick it up or *trample* upon it. So now Christ has come down like the manna to the sinner's *lowest* level. Every man living is doing one of two things. The Holy Spirit has either *bent* his proud heart, made him *stoop* at the feet of Jesus and receive Him as his Saviour, or else he is *trampling* upon Him. Reader, which are *you* doing?

The manna was white—this showed its *purity* as it lay on a sin-stained world. It was *sweet* and *nutritive*, a real life-giving substance. It was *small*, and likely

to be despised. In all these aspects how fully it represented Him who was the "despised and rejected of men," and yet the "Holy One of God," the life and joy of His people!

The manna was enough for all. "He that gathered much had nothing over, and he that gathered little had no lack." Christ is all-sufficient. He fills every needy soul; yet none has too much, nor yet has any soul any lack. All fulness dwells in Him. And yet, as with the lamb, so was it with the manna, "every man *according to his eating* shall make your count for the lamb." That soul had no *count*, no name before God, who had the lamb only in his *house*. It was what he *ate* that gave him count before God. So only the Israelite who *ate* the manna had *life*. To *stoop* was not enough. To *gather* was not enough. Ah, conviction is not conversion! To *eat*—that was the thing. Reader, are you taking Christ daily *into* your soul?

The manna came down *each* day. Yesterday's manna would not do for to-day. So now, we cannot live on *yesterday's* Christ. It must be Christ lived on each day. Each day a fresh taking in. Reader, is it so with you?

The manna came not through man's toil. Nay, it was all of *grace*. Man's *murmuring*, man's *need*, brought it down. So with Christ. Our *sin* brought Him here. Our *need* makes Him precious. Yet it is all grace. Jesus Christ is God's most precious gift of free unmerited grace to lost sinners.

Reader, make much of Jesus. Live on Jesus. Look for Jesus. And let this be your daily motto, "To me to live is Christ, and to die is gain."

CHAPTER XV.

“AARON’S ROD THAT BUDDED.”

NUMBERS xvii.

THE budding rod had its origin in the rebellion of Korah, Dathan, and Abiram (Chap. xvi.) Two hundred and fifty of the Israelites, who were heads of the tribes, *i.e.* members of the council of the nation which administered the affairs of the congregation, headed by these three leaders, laid claim to the priesthood. Their evident intention was to seize upon the government of the nation, under a self-elected priest, and to force Moses and Aaron out of the post assigned to them by God. It is “enough for you;” *i.e.* “let the past suffice you;” “you have held the priesthood and government long enough; it must now come to an end;” “wherefore lift ye yourselves above the congregation, seeing that *all* the congregation is holy?” The result was soon made manifest. God caused the earth to open, and they were swallowed up. The Lord, moreover, gave a practical proof that Aaron alone was the high priest by allowing the priestly incense offered by his hand to stay the plague which was visited upon the congregation. He con-

firmed it still further by commanding each of the tribes to bring a rod, and engrave upon it the name of the tribe to which it belonged. These rods were to be laid by Moses in the tabernacle before the Lord, and the rod of the tribe to whom Jehovah entrusted the priesthood should put forth shoots. The rods lay all night before the Lord; and in the morning it was found that Aaron's rod, of the tribe of Levi, had sprouted and put forth shoots, and borne blossoms and almonds.

The miracle was a significant symbol of the nature and meaning of priesthood. A man's rod was the sign of his position as ruler in the house and congregation. With a prince the rod became a sceptre, the insignia of rule (Gen. xlix. 10). *Aaron's* rod was dry and dead, just as *the rods of other tribes*. This showed that Aaron had *naturally* no pre-eminence above the heads of other tribes. But the priesthood was founded, not upon *natural* gifts, but upon the power of the Holy Spirit, which had been imparted to Aaron in the consecration of the anointing oil. This Jehovah intended to show by causing his rod to sprout, blossom, and fruit during the night. The preservation of the rod "before the Lord" was a pledge to Aaron of the *permanent* duration of his priesthood.

This rod, dead yet living, is a type of the Priesthood of the Lord Jesus. He died and rose again as Jehovah's eternal Priest. No eye but His saw that rod laid up during the darkness of that solemn night. During that night life was produced out of death; in the morning it *put forth* life and fruitfulness. So

Christ, as God's eternal Priest, lay all night in death, and rose on the morning of resurrection the life of His people. And as that rod was subsequently laid up in the "holiest of all," as a token against the rebels, to the end that all their murmurings should be taken away, so is Christ now in heaven on behalf of His people, the sure and certain token that a day is at hand when all the murmurings and unbelief of man shall be silenced for ever, and He shall be "King and Priest upon His throne." Jesus stands now between God and His people, as the divine medium by which they can draw nigh *for* blessing, and through Whom God can come to them *with* blessing.

The dead and yet living rod is also an emblem of the believer, who is one with Christ. He is a member of His mystical body. Like that dead and yet living stick, so he is dead and risen with Christ. Like that living and fruitful rod laid up in the holiest of all, so is the believer made to "sit with Christ in heavenly places." And in this aspect of the rod the analogy is perfect when we look into it. In grafting, the degenerate stem is full of life, nevertheless it is *regarded* as dead. The reason is, that the fruit which that stem would *naturally* have borne would be regarded as worthless, and be cast into the fire. It is only of value in *anticipation of that which is to be grafted into it*. So is it spiritually. Man is a sinner, and is regarded as spiritually dead. Though he is full of *natural* life, yet the fruit of *that* is worthless and only fit for the fire. He is of no value except as the new life, the life of Christ, is grafted on to him. By virtue of the graft he lives and brings forth precious fruit.

But observe the truth which stands closely connected with this, nay, is inseparable from it. It was only when the dead stick was laid up *before the Lord* that it budded and fruited. In *His* sight only have we life, and are fruitful. The rod *outside His presence* was a *dead* rod still. The old nature is the old nature still. It is as we are in Christ, and seen in Him, that there is life or fruitfulness. Therefore the buds, and blossoms, and fruit.

This rod not only brought forth fruit, but by God's command it was to be laid up within the holiest of all. So Christ is now in the presence of God, "ever living to make intercession for us," and there too shall be the final and everlasting resting-place of all His people—those who though dead have been made alive in Christ; members of His body, of His flesh, and of His bones.

It may be asked why was a rod chosen by the Lord to decide the solemn question of the priesthood? A rod was a favourite symbol among many of the ancient systems of religion. A winged rod, with serpents round it, was borne by the Greek god Mercury. The rod was used as a symbol of authority or of punishment. It is to be found even among ourselves. The sceptre of the sovereign, the mace of the magistrate, are lingering remains of the same symbol.

Aaron's rod, which in this case budded, blossomed, and fruited, was a branch of the almond tree. The Jews have always looked upon this tree with sacred feelings. Its Hebrew name is "shaked," or the "waker." It was so called because in Palestine it is

the first tree which *awakes* after the long dark sleep of winter. Its white blossoms appear on the tree before the leaves, and as early as January, and are the harbingers of the approaching spring. There is a beautiful allusion to this tree as the “waker” in Holy Scripture. “The word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then the Lord said unto me, Thou hast well seen: for I will *hasten* my word to perform it” (Jer. i. 11, 12).

Aaron’s rod is not said to have had leaves, but only buds, blossoms, and fruit. We thus see how this exactly harmonises with the facts of nature; for the almond branches have their blossoms but not leaves first. It is by no means an uncommon thing to see buds, blossoms, and perfect fruit on the almond tree as was seen on the rod of Aaron.

The symbol of the rod passed in after times from *individuals* to *nations*. “Remember thy congregation, which thou hast purchased of old; the *rod* of thine inheritance, which thou hast redeemed” (Ps. lxxiv. 2). The entire *nation* thus came to occupy that position among the nations of the *earth* which *Aaron* held in *Israel*. Israel was the almond-rod among the dead rods, the Gentile nations, all around. The sleep of darkness and spiritual death lay upon all the world. It was the dreariness and barrenness of winter. In the midst of all this wintry waste Israel alone stood forth as the witness for God—the “waker” in the desolation around. They were the “rod” from which life, and beauty, and fruitfulness issued to mankind. From the old worn-out stock of

humanity this was the young and tender branch which shot forth the fruit of spiritual life, and was in due time to fill the face of the world with fruit.

In process of time the "rod" came to be used as a *standard of measurement*. As the "rod," or branch, is a representative of the entire tree, so Israel was the representative of mankind, and the standard by which other nations were measured. "When the Most High divided to the nations their inheritance, when He separated the sons of Adam, *He set the bounds of the people according to the number of the children of Israel*. For the Lord's portion is His people; Jacob is the *lot* (the *line* or *rod* for measuring) of His inheritance" (Deut. xxxii. 8, 9). Israel is the line or rod by which the Lord will measure the whole earth. Israel is to be the standard to which the nations of the earth are to be conformed. And so it has been. The entire civilisation of Europe is founded upon the Jewish polity.

The rod in the same way came to be applied to Christ. "There shall come forth a *rod* out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him" (Isa. xi.) What *Israel* was to the nations, *Christ* was to be both to Israel and to the whole world—the standard, the true measuring-line by which all men and all things in heaven and in earth were to be measured and conformed. He was to be the *true* Israel, the *true* Son "called forth out of Egypt," when Israel had so deeply corrupted itself. The same prophet which we have just quoted refers to Christ as the true and only standard

by whom things shall be measured. "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay *to the line*, and righteousness *to the plummet*" (Isa. xxviii. 16, 17). Christ is thus the "rod" by which everything shall be measured. The seer in Patmos presents us with the same truth. "And there was given me a *reed* like unto a *rod*: and the angel said, Rise, and *measure* the *temple* of God, and the *altar*, and *them that worship* therein" (Rev. xi. 1). Christ is the divine "rod" by which the Church is to be measured. Christ is the divine standard to which everything in the Church *collectively*, and the believer *individually*, is to be conformed.

I cannot conclude this chapter on the almond-rod of Aaron better than by a quotation from the pen of one to whose writings I feel deeply indebted, and which are among the brightest ornaments of our modern Christian literature. He says "it was foretold in the death-bed blessings of Jacob that the 'sceptre' (the *lot* or *measuring-line* of God's inheritance) should not depart from Judah till Shiloh or Messiah should come. This lofty privilege of being the unit of measurement, the standard of comparison, was to be enjoyed by Israel, during this long interval, in order that through them all the nations of the earth might be blessed, as was promised to Abraham. They were to be the custodiers of the law, liberty, and religion of mankind. As *Israel* was divinely blessed in the appointed way through the priestly ministrations of *Aaron*, so the *world* was to be blessed

in the appointed way through the priestly ministrations of *Israel*, the 'royal priesthood.' And how beautifully and expressively was this gracious design symbolised in the blossoming and fruiting of the almond rod! What is the mystical meaning of every blossom and fruit? In the true 'language of flowers' is it not self-sacrifice? So long as a plant puts forth *branches and leaves* only, it lives entirely for itself, and can perpetuate its selfish existence indefinitely; but whenever it *puts forth a blossom* it reaches after something beyond itself, *it has regard to another life that is to spring from it, and in this unselfish effort terminates its own existence*; for every plant when it blossoms and ripens its seed has fulfilled the great end of its life, and perishes. A flower, and consequently a fruit, is an abortive branch, the negative *selfish* growth being arrested and metamorphosed into the *unselfish* and *reproductive* growth. And is it not instructive to notice, that it is in this self-sacrifice of the plant that all its beauty comes out and culminates? The blossom and the fruit in which it gives its own life for another are the loveliest of all its parts. God has crowned this *self-denial and blessing of others* with all the glory of colour, and the grace of form, and the sweetness of perfume. And so the almond-rod of *Israel*—the standard of mankind—was to blossom and fruit under the blessing of God, in order that its leaves might be *for the healing of the nations*, and that its fruit might satisfy the poor and destitute. In this *self-sacrifice*, this doing good and communicating the blessings it received, all its beauty and fragrance were to come out con-

spicuously. Israel was to be glorious in all ages—the flower and fruit of the human race according as it fulfilled God's design in its election and discipline. 'In this seed shall all the families of the earth be blessed.'” *

* Rev. Hugh Macmillan, LL.D. : “Garden and the City.”—Smith, Elder & Co.

CHAPTER XVI.

“THE TABLES OF THE COVENANT.”

HEB. ix. 4.

WE have said that the tables of the covenant, or the ten commandments, written on tables of stone, were put inside the ark, and covered with the lid or mercy-seat to show that as a ground of *justification* no flesh could stand before God. We must never, however, forget the *twofold* reason for which they were put inside the ark—to *conceal* and to *preserve*. As a ground of *justification* they were to be for ever out of sight—fulfilled in Him who is the sinner's only justification and resting-place before God—Jesus Christ. But they were put into the ark to be *preserved*—only to be more binding than ever upon Israel as their *rule of life*. The manna was not put into the ark to be *concealed* only, but to show, by the very fact of *preservation*, that Christ was to be for ever the Bread of Life. So also the Law was in the ark to show that its spirit, its holiness, its righteousness was to be for ever written in the believer's heart and life. “This is the covenant that I will make with them after those days, saith the Lord; I will put

my laws into their hearts, and in their minds will I write them." Its superiority was shown in various ways. These commandments were not like *other* parts of the old economy, communicated through *Moses*; they were spoken by the Lord *Himself* amid the most impressive sights of His glorious presence and majesty. Not only were they thus spoken, but the further mark of importance was put upon them—they were written on tables of *stone*—by the very *finger of God*. They were thus elevated to a position above all the statutes and ordinances of Israel. The very number of words, ten, in which they were comprised spoke the same truth; for in the significancy that in ancient times was attached to numbers, *ten* was *universally* regarded as the symbol of completeness. The position in the tabernacle also showed their significant importance. They were placed at the centre of the whole religion and polity of Israel, in the ark of the covenant in the "most holy place," *under the very throne of God*. In the revelation of law, therefore, the decalogue stands comparatively alone in intensity of importance. There was given to it an importance, a depth, a fulness of meaning, such as no other piece of legislation possessed. Why, indeed, should these ten commandments have been laid in the ark of the covenant in immediate proximity to the mercy-seat, as the very image and express character of the God of the covenant, unless it were that reference might be constantly had to this as the great standard of righteousness, the *normal* revelation, in the *spirit* of which all else was to be read and understood? It was the *character* even more than

His *being*, and the *spirit* of His worship more than the worship itself it was the aim of the law to reveal and to work into the convictions and lives of the people. Only so far as this took effect was the law accomplished. This alone was the Old Testament delineation of a real Jew. For what is a Jew, properly so called, but one in whom the *spirit* of the law is fulfilled? What is a Christian but one in whom the same *spirit* is fulfilled? Let the apostle answer: "He is not a Jew, who is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one *inwardly*; and circumcision is that of the heart, in the *spirit*, not in the *letter*: whose praise is not of men, but of God." The working of the law was from without inwards; and of course, in proportion as there might be a want of correspondence between the *state of feeling within* and the claims of duty *pressing in from without*, there would be either a resistance to its demands or an enforced obedience of them. Yet seeing the law came in as the handmaid of the covenant of grace, there was no need for such discordance. Our Lord Himself said, in one of His most emphatic announcements, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." No words could more express an absolutely good and *perpetually abiding* element in the law, independent of all times and all circumstances. Not, indeed, in the letter only but in the spirit also. Where the New Testament

Scriptures speak of a *continuance* of the law they refer to the *great principles of truth and righteousness embodied in them*: when they assert the law to be *changed* or not binding, they refer to the *form of administration*. It is true the outwardness and manifold restrictions bespoke its adaptation to a people still in pupillage. The *framework* was weak and unprofitable. In *that* respect a change was inevitable. The framework gave way in Christ, only that the eternal principles and truths it enshrined might be more effectively carried out in both the work of Christ and the experience of His people. These, being the expression of God's character, were heartily responded to and fulfilled by Christ. It is as the embodied righteousness of God, satisfying all its demands, that Christ is, and only could be, the Redeemer of His people. And they who believe in Him are now under grace *for the very purpose* that the righteousness of the law might be more and more fulfilled in them by their walking after the Spirit. In short, while the law in its outward and formal exhibition as a covenant, and in its connection with a provisional method of discipline and atonement, has passed away, it lives still, and must ever live as the revelation of God's righteousness. Only it should now be known *less as a code of external enactments, more as a spirit of life and holiness in the heart*. If replenished as he should be with the Spirit, the believer may be said to be "free from the law" in the one respect because he already has it in the other: he breathes the spirit of holy love it requires, and aims at that conformity to God's will which it is intended

to secure. The law still stands, with its eternal principles of holiness, and its great landmarks of duty, to determine for ever the path of obedience.

But there are those who have made a system of denying the law to be the Christian's rule of life. Let us then see whether the ten commandments are not to be the rule of life, whether the law is not yet to be obeyed, whether we are not yet *in this sense* still "under the law."

THE LAW.

1. "Thou shalt have no other gods before me." (Exod. xx. 3.)

2. "Thou shalt not make unto thee any graven image, or any likeness. . . . Thou shalt not bow down thyself to them, nor serve them." (Exod. xx. 4, 5.)

3. "Thou shalt not take the name of the Lord thy God in vain." (Exod. xx. 7.)

4. "Remember the Sabbath day, to keep it holy." (Exod. xx. 8.)

THE GOSPEL.

"To us there is but *one* God, the Father, and *one* Lord Jesus Christ." (1 Cor. viii. 6.)

"I fell down to worship before the feet of the angel. Then saith he unto me, See thou do it not." (Rev. xxii. 8, 9.)

"Little children, keep yourselves from idols." (1 John v. 21.)

"Flee from idolatry." (1 Cor. x. 14.)

"Neither be ye idolaters." (1 Cor. x. 7.)

"Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath." (James v. 12.)

"I was in the Spirit on the *Lord's day*." (Rev. i. 10.)

"Upon the *first day* of the week let every one of you lay by him in store." (1 Cor. xvi. 2.)

"The same day at evening, being the *first day* of the week." (John xx. 19.)

5. "Honour thy father and thy mother: that thy days may be long upon the land." (Exod. xx. 12.)

6. "Thou shalt do no murder." (Exod. xx. 13.)

7. "Thou shalt not commit adultery." (Exod. xx. 14.)

8. "Thou shalt not steal." (Exod. xx. 15.)

9. "Thou shalt not bear false witness." (Exod. xx. 16.)

10. "Thou shalt not covet." (Exod. xx. 17.)

"After *eight days* again came Jesus." (John xx. 26.)

"Trucebreakers." (2 Tim. iii. 3.)

"They returned, and *rested the Sabbath day* according to the commandment." (Luke xxiii. 56.)

"Honour thy father and thy mother . . . that thou mayest live long on the earth." (Eph. vi. 2, 3.)

"Let none of you suffer as a murderer." (1 Peter iv. 15.)

"The works of the flesh are these, Adultery." (Gal. v. 19.)

"Adulterers shall not inherit the kingdom of God." (1 Cor. v. 9.)

"Steal no more." (Eph. iv. 28.)

"Speak not evil one of another." (James iv. 11.)

"Speak evil of no man." (Titus iii. 2.)

"Covetousness, let it not be once named among you." (Eph. v. 3.)

Thus we see that every letter of the Jewish law is reproduced in the epistles of the New Testament, and enjoined on the people of the Lord as their rule of life. What a solemn consideration for those who are habitually and systematically, under the plea of a higher standard of spirituality, labouring to overthrow its abiding obligation! Reader, remember your blessed Saviour's words, "*If ye love me, keep my commandments.*"

PRIESTHOOD.

PRIESTHOOD.

CHAPTER I.

ITS FUNCTIONS.

EXODUS xxviii. 1.

OUR English word "priest," like the German *priester*, is only the misshapen *presbyter*. The ancient Gothic signification of the word is, "one who is occupied with God's things." Aristotle's definition of a priest contains the general idea of the word, "one who presides over things relating to the gods." It corresponds with the very similar idea of St. Paul in his Epistle to the Hebrews—"Every high priest from among men is instituted on behalf of men with respect to their concerns with God" (Heb. v. 1).

The essential idea of priesthood is mediation. This was expressed by the priest, under the Jewish law, presenting the atonement for the congregation and the gifts of a reconciled people. Again, he brought back from God's presence the blessings of

grace, mercy, and peace (see Lev. xxi. 7 ; Num. vi. 22-27). This calling of the priest as representative mediator of the people is intimated in the very term priest (cohen). The root of the word signifies to present one's self, or to present something, or some one else. A priest is therefore one who presents himself as the representative of another. The term (cohen) in the Old Testament is also used of pagan priests (Gen. xi. 45 ; 1 Sam. v. 5).

From Adam to Moses there were no persons exclusively set apart to sacred offices. There were men who officiated as priests, but they were also secular men. Cain and Abel brought their own offerings. Noah acted as priest. Jethro was priest of Midian. Priesthood in general resulted from the natural craving of mankind for the intervention of some one who would be more acceptable to God than themselves ; one who might offer up to God their vows, their prayers, their gifts. In the patriarchal age the priestly office was performed by the head of the family. Then the prince of a people, as was the case with Melchizedek and Jethro, united in his person the civil with the spiritual headship, in the same way as the Arab *sheik* does to this hour.

For the purposes of public worship and instruction the Mosaic institution had four offices—high priest, priest, Levite, and prophet. As the three sections of the tabernacle were separated from each other with extreme severity, so the three orders of the ministers. The Levites were the appointed servants of the court, but from the *holy* place they were excluded on pain of death. The priests executed the ministry of

the holy place, but were as solemnly prohibited from venturing beyond the veil which concealed the most holy. The priesthood culminated in the high priest as mediator between God and the people.

The tribe of Levi came to be taken as a substitute for the first-born for the priesthood (Exod. xix. 5, 6), and this choice was not based upon any right or privilege whatever. As Israel was chosen by divine mercy from among other nations, so the tribe of Levi from among other tribes. The choice of God rested upon Aaron and his sons for the priesthood. They received the office entirely as an act of favour. And this act of divine election *preceded* the great zeal for Jehovah, after the idolatry of the golden calf, by which the tribe of Levi distinguished itself. This choice of Aaron's house was renewed during the rebellion of Korah, and re-established by the marvellous budding of Aaron's rod. The sign then given indeed showed that Aaron's rod had nothing to distinguish it from the other rods, but that all depended upon the marvellous power of the grace of God by which he was replenished in his office. The *call*, however, was henceforth fixed in the lineage of Aaron.

The Jewish priesthood included two distinct offices, the priest and the high priest.

THE HIGH PRIEST.

"His office was peculiar to the Mosaic economy. It included all the functions of the ordinary priest, and other higher ones. He alone was a mediator. On the great day of atonement he cleansed the

whole sanctuary, including the outer court, and made atonement for the whole people, that they might 'be clean from all their sins before Jehovah' (Lev. xvi. 30).

"He had the especial charge of the whole tabernacle, and of all that belonged to it. He was, in truth, the priest. The other priests had their office as his sons, that is, Aaron's sons. Either in person, or by the other priests as his assistants, he transacted all the divine service of the holy place.

"He alone went into the holy place to receive answers from the divine glory that dwelt between the cherubim.

"He dwelt in the midst of his people as God's chief minister in the ordinary exercise of government. Judges were only extraordinary officers, raised up on occasions of emergency when the people had sinned and needed deliverance, or when the high priests themselves failed in the duty of government.

"He combined in himself the offices of prophet, priest, king, and mediator, being thus an eminent type of Christ.

"The office was first filled by Aaron, and subsequently transferred to his sons, ordinarily in lineal succession, unless the heir to the office was by bodily or mental infirmity unfitted for it, or had forfeited it through sin."

THE PRIEST.

"As the high priest's office included the functions of the priest, so the priest's office included those of the Levite. The whole office of the sacred tribe is

described in Deut. x. 8, and xxxiii. 8-10: 'At that time Jehovah separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord, to minister unto Him, and to bless in His name, unto this day.' 'And of Levi He said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar.'

"The functions here described belonged to the tribe of Levi, but not to each individual Levite. The Urim and Thummim appear to have been limited to the high priest. The Levite could not offer sacrifice, as we see in the case of Korah; but as the priest and the high priest belonged to the tribe of Levi, those passages give the functions which were exercised by any parties that belonged to the tribe.

"The ordinary priests had:

1. To offer up sacrifice with the ceremonials belonging to the altar.
2. To put incense upon the altar of incense, and generally to assist the high priest in his duties in the holy place.
3. To be the public teachers, and the conductors of public worship throughout the land.

4. To engage in, or rather to conduct, the psalmody of the temple.
5. To bless the people in the name of the Lord.
6. In all these to stand before the Lord as His ministering servants.

“Moses thus made the priesthood a new office. There never before had been in Israel a priestly tribe, nor authorised public teachers, nor the detailed arrangements of a sacrificial service. The priests were not mediators; they were ministers. The only mediator was the high priest. Their sacrificial functions were limited to the tabernacle, although there were ceremonial duties which might be performed elsewhere, such as the examination of leprosy, and probably the sacrificial feast of peace-offerings which Samuel, by divine command, held at Bethlehem (1 Sam. xvi. 2, 5).

“Their judicial functions were extensive, but the administrative part of them was shared by ‘the elders of the city’ and others. As public instructors they were scattered over the land to conduct sabbatical worship, and to instruct the people in the moral and ceremonial law of God. That duty, for a time, they performed diligently, as we learn from Mal. ii. 6, 7. Afterwards they grossly neglected it (Mal. ii. 8, 9; 2 Chron. xv. 3). This part of their office was compared to that of a shepherd, whence our name of pastors (Jer. xxiii.; Ezek. xxxiv.)

“The qualifications of the priesthood were of a stringent character, and were very numerous. The whole appearance of the priest was designed to con-

vey the impression of purity and perfection. All notorious bodily defects disqualified for the office; infirmities which ensued in after-life disqualified. The rules for domestic life were also of a stringent character (see Lev. xxi. 1-9). The marriage of the priest was also subject to special rules. Their food also—as to what they should eat and drink (Lev. x. 9, xxii. 24; Deut. xxxiii. 9, 10). Their whole bodies had to be washed, and they had to be anointed. Their garments also were subject to special rules, both as to colour and materials. As to their emoluments, they were to be dependent upon God alone. The tenth of tithes, or one per cent. of the whole produce of the country (Num. xviii. 20-28), was part of their provision, also the firstlings of the flocks. They had a share in the spoils of war (Num. xxxi. 25-47). They were not, however, permitted to be wealthy; but neither were they to be paupers—needy or dependent—so as to make them afraid of speaking the whole truth.

“As to the age of ministering, it was doubtless the same as that of the Levites, which was twenty-five in the ritual of the tabernacle (Num. viii. 24), and twenty in that of the temple (1 Chron. xxiii. 27). The first firm organisation of the priesthood took place under David. He divided the whole staff of the Aaronite priesthood into twenty-four orders or classes. Each of these twenty-four courses or classes had a president, or *chief* of the priests. Of the several priestly courses each served a week from Sabbath to Sabbath alternately; and

the duties of each individual were determined by lot" (Luke i. 9).

Of the spiritual application of the high priesthood, the priesthood and the Levites, together with the lessons conveyed by the varied details of their persons, dress, anointing, sacrifices, their whole life and death, we shall speak in the following chapters.

CHAPTER II.

THE PRIESTHOOD : CONSECRATION.

EXODUS xxviii. 1-4 ; xxix.; and LEVITICUS viii.

THE subject for our consideration in the present chapter will be the High Priest, his consecration, his garments of glory and beauty, and collateral subjects.

The ceremonies connected with the consecration of the high priest lasted seven days, and consisted of ablutions, putting on the sacred robes, anointing, and sacrifices. The first distinct separation of Aaron for the office of high priest is recorded in the first verse of the twenty-eighth chapter of Exodus. A partial anticipation of this took place as far back as the sixteenth chapter, when Moses commanded Aaron to take a pot of manna and lay it up before the Lord, thus implying that Aaron would have charge of the sanctuary. But it was not till the period of the twenty-eighth chapter that the actual separation took place.

The only specific difference between the consecration of the priests and that of the high priest seems to have consisted in the four additional symbolic garments which were added to the coat or inner

garment, the girdle, the breeches, and the bonnet which belonged to all the priests, and in the circumstance that while the priests were simply *sprinkled* with the anointing oil, the high priest was *anointed* with it, on account of which he was called the anointed priest (Lev. iv. 3, 5, 16). The transfer of the garments of the high priest, according to Numbers xx. 26-28, from Aaron to Eleazar, was a transfer of the office itself. Without these holy garments the high priest was only a private individual.

The expression of the first verse of the twenty-eighth chapter is remarkable: "And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office." Aaron and his sons are spoken of as "he" here, as if all together were but one person. Aaron, as the high priest, represents Christ. Aaron's sons, as the ordinary priests, represent believers in Christ. And, in speaking of them both as one, we have intimated the union of Christ and His people. Aaron could not exercise the priesthood unless his sons were with him. Believers are united to Christ. He is the "great High Priest" over the house of God; they as priests with Him. It intimates not only union as branches in the vine, but as priests engaged in the spiritual work of the church or "house of God," of which He is the High Priest.

Let us now look at the ceremony of consecration. Aaron and his sons were first "*taken*" out from among the people by Moses, and brought to "the door of the tabernacle of the congregation," and were washed. This shadows forth the separation of Christ

and His people from the world to God. Aaron, however, in thus being washed, does not yet present us with the type of Christ. It was not till Aaron was clothed with the robes of glory and beauty, and anointed, that he stands before us as the representative of Christ, as the Great High Priest. Aaron had to be himself first washed, because he was a sinner. Christ was essentially the sinless One. Aaron needed to be himself cleansed. He needed a sacrifice. Christ needed neither. Therefore, in these things, we are never to forget that Aaron is a contrast, not a parallel. "The law maketh men high priests who have infirmity;" but the Son is "consecrated for evermore." The washing of water rendered Aaron typically what Christ was intrinsically—the holy One of God. But the fact of all having to be first washed is illustrated by that word, "Be ye clean who bear the vessels of the Lord;" "if I wash thee not, thou hast no part with me." In the Septuagint there are two distinct words used with regard to this washing. The *bathing* of the whole body is rendered by the Greek word "*louo*:" the washing of the hands and feet by "*nipto*." Our blessed Lord, in the same way, uses these two words in St. John xiii. When He speaks of the *whole body* being washed He uses the word "*louo*;" when He speaks of washing the feet He uses the word "*nipto*." The washing of the whole body is only done *once for all*, and corresponds spiritually with the *one* washing which the believer receives "once for all" when He comes as a sinner to Jesus. This one offering has never to be repeated. By it he is cleansed for ever. But

the believer is passing through a world in which his feet or *walk* contracts defilement. Thus he needs the constant washing of his feet—the constant application of the blood to his daily conduct. The former of these is the “*louo*,” or one perfect washing; the latter is the “*nipto*,” or daily cleansing.

There is a beautiful allusion to this washing of the priest with water in Hebrews x. 22. “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and *our bodies washed with pure water*.” Here we have the cleansing power of the blood of Christ, as applied to the heart and the conscience, whereby the child of God is not only cleansed from sin, but his conscience also is free from all evil, so that he can draw near to God with boldness. Nor yet is the heart and conscience only cleansed by the blood, but the *body* also is brought under the cleansing power of the Holy Spirit reigning in it, and subduing all its faculties to Himself. The ceremonial water of old was typical of this. The heart clean, the conscience pure, the Holy Spirit ruling within, thus the man becomes *outwardly* what he is inwardly, *clean*. The feet or walk show the need of the constant application of the blood. Not that the sacrifice has to be repeated. This was offered “once for all.” This would be to wash the *body* again. Not this, but the *feet*. The Holy Spirit shows to the soul moment by moment the defilements in its *walk*. The soul thus seeing them looks again to the blood, and is clean. The washing of a body makes you a

child of God for ever. You cannot, then, be *unmade* by any *feet* defilements. Nay, your *walk* is thus cleansed *because* you are a child—not to *make* you one. This was shadowed forth in the tabernacle. The priests, though having had their bodies washed, had yet to wash their hands and feet in the laver before going into the tabernacle—not their *bodies* again, but their *hands* and *feet*. The defilement on the hands and feet of the priests did not *unmake* them priests any more than it *unmakes* a child of God. It was because they *were* priests, and had been washed, they were to wash in the laver. It is because you are a child of God, and a true spiritual priest, that your *walk* and *acts* need the daily washing in the true Laver—the blood of Jesus Christ.

But it may be asked, Does not such defilement, being sin even on the hands and feet, make us amenable to the wrath and condemnation of God? No; certainly not. “Having *been* sprinkled,” “having *been* washed,” are the words used by St. Paul in the Hebrews, to show the *fixed* condition of our cleansing. But sin in the *walk* and *actions*, on the hands and feet, though it cannot separate the soul from God, can yet defile the conscience and make it hesitate to draw near to God; in other words, hinder its communion, hinder its abiding joy, hinder its spiritual vision, too, that it cannot see God. This allowed to go on, will ultimately land the child of God in doubt, darkness, and misery. How needful, then, is the washing of the feet—the Priesthood of our blessed Lord in heaven to maintain the right condition of soul in the believer!

But now let us turn to the high priest. Having been washed, he was then clothed with the garments of glory and beauty. These were—

The coat or tunic.

The girdle.

The robes.

The Ephod.

The curious girdle of the Ephod.

The Urim and Thummim. (2.)

The mitre.

The holy crown.

CHAPTER III.

THE COAT.

THE coat, or tunic, was the inner garment worn next to the person. It was made of *fine* white linen. Being worn next the skin, it indicated the *personal* condition of him who was so clothed that in God's sight he was *pure*. This garment must not be confounded with the *plain* linen garment which was worn by the high priest on the day of atonement. The garment we are considering was of *fine* linen, and was also embroidered.

It must be borne in mind that there were three kinds of linen garments, viz.: *plain* linen, *fine* linen, and linen of *peculiar brightness*. The first is rendered by the Hebrew word "bad,"—this was used in all the garments both of high priest and common priests on the day of atonement, and on all seasons of humiliation, confession of sin, judgment or sorrow. This linen is that mentioned in Lev. xvi. 4.

The second kind of linen is rendered by the Hebrew word "Shesh," and is *fine* linen—this was used in all the garments of glory and beauty. It formed the hangings and inner curtains of the tabernacle, and

was that put upon the priests on the day of their consecration.

The third kind of linen is rendered by the Hebrew word "Bootz." It was most costly, and of a bright and resplendent whiteness. This kind of linen was worn on days of great rejoicing—on such occasions, for instance, as Esther viii. 15; 1 Chron. xv. 27; and at the dedication of Solomon's temple.

The first of these, "bad," is used when the idea is the covering of our own impurity. The second, "Shesh," may be said to be used when the idea is not only the clothing of our impurity, but also the *character* of that clothing—as being excellent and beautiful. The third, "Bootz," may be said to refer not only to the covering of impurity, nor to the spotlessness and excellence of that covering, but to its resplendence and glory. Our covering on *earth* is not only from impurity—the first, but it is spotless, even Christ's own righteousness. But in *heaven* there will be seen in us all the radiancy of glory. Accordingly it is this last which is used when speaking of the Church's future glory (Rev. xix. 8), and in our Lord's transfiguration, when His raiment is said to have been "white and *glistering*."

To return, then, to the clothing of the high priest; we see that the tunic, or inner garment, was not the plain linen worn on the day of atonement, but the second of these, namely, "*fine* linen." It was the garment common to all the priests, and only differed from them in being *embroidered*. In it the high priest stands before us as a type of Christ. He was *essentially* holy. He is called "*the* Righteous One."

The ordinary priests, or *sons* of Aaron, are types of believers, and have also this garment. But to Christ, as our High Priest, it belongs of right; to us it only belongs by virtue of our connection with *Him*.

To us it is *imputed*, and shadows forth the great truth that what we are individually, by His grace and in His sight, we should also be *practically* both before God and man.



DRAWERS AND COAT.

The inner covering of the tabernacle was fine white linen. That tabernacle was Christ. The inner covering of Aaron, the high priest, was fine white linen. That High Priest was Christ. Both bring before us the spotless purity of the Lord Jesus. The inner covering of Aaron's sons was fine white linen. They are believers in Christ. It shows their *imputed* spotlessness before God. They are what Christ is in God's

sight: "as He is so are we in this world:" "I have not beheld iniquity in Jacob, nor seen perverseness in Israel:" "of Him are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption:" "ye are complete in Him."

Christian reader, are you *practically* what you are by *imputation*? Are you a living Christ down here? Remember your Lord's word, "Be ye holy, for I am holy." "Without holiness no man shall see the Lord."

CHAPTER IV.

THE GIRDLE.

THIS was made of needlework, of fine twined linen, and blue, and purple, and scarlet (Ex. xxxix. 29). How it was placed on the body of the high priest has been a subject of difference of opinion. The tunic, or "coat," fitted close to the body, like that of our blessed Lord's (John xix. 23), and was woven of one piece. As it was close-fitting, the girdle could not, strictly speaking, have been necessary. "No doubt it really reached beyond the feet, and required to be thrown over the shoulder during ministration. Hence its object must have been symbolical." In Rev. i. 13, the Saviour is seen "girt about the *paps* with a golden girdle." Again, in Rev. xv. 6, "the angels come forth with golden girdles about their *breasts*." From this it is evident that both this girdle, and also the curious girdle of the Ephod—which we must not confound with this—were both girded round the *breast*, and not round the *loins* (see Ezek. xlv. 18).

This girdle over the breast and shoulders of the high priest was common to all the other priests,

excepting that theirs was simply of fine twined linen, without gold or colours of any kind. There are beautiful references to these linen garments in Scripture (see Rev. xix. 8; Isa. lxi. 10; Rev. iii. 4; Rev. vi. 11). Girdles of leather, and of very costly materials, were worn, both by rich and poor, round the loins, to gird up their long flowing garments, and to enable them to engage in active service. To these reference is frequently made in Scripture (Luke xii. 35; 1 Peter i. 13; Eph. vi. 14; Isa. xxii. 21). In this last-quoted passage the girdle is the sign of official dignity. The girdle of the priests is, therefore, the emblem of service. As the high priest, thus girded, ministered in the tabernacle for the people, so the Lord Jesus is ever living to make intercession for us in heaven. His character as the girded servant is brought before us in the Old Testament: "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins" (Isa. xi. 5). He came "not to be ministered unto, but to *minister*." "I am among you," He said, "as one that serveth." And this aspect of the Lord Jesus as the girded servant in heaven, on our behalf, is beautifully brought before us in John xiii.: "He riseth from *supper* and *laid aside his garments*." Here we have the spiritual truth of Jesus giving up all *personal* refreshment—all the attractions of earth—and, "laying aside His *garments*" of glory, emptying Himself. He "took a towel" (or *linen* cloth) and girded Himself. Here He becomes, in symbol, the girded priest on behalf of His people. He "began to wash the disciples' feet,

and to wipe them with the towel wherewith He was girded." Here He is *engaged* in His priestly work in heaven—putting away our defilements, the defilements of our "feet" or *daily walk* through the world. This was why this was one of the Saviour's last acts, just as He was "going back to God" (John xiii. 1), to show them that it was that in which He would be engaged in glory till they should see Him again. He tells us, too, that this service is the one in which all His people should be engaged till that time comes: "If I, then, your Lord and Master, have washed your feet, *ye ought also to wash one another's feet.*" "If ye know these things, happy are ye *if ye do them.*"

How can we do this? By doing exactly what our Lord did—putting away from one another everything that is contrary to God's Word or grievous to His Spirit; by helping each other to become *clean*, to be holy, to grow in grace, to become more and more like Christ. This is to wash *one another's feet*. It is so to live as to be a blessing to others, to lift them up, make them more heavenly, and by our words and deeds to cleanse one another "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Christian reader, are you thus washing the feet of others? Are you thus "*doing?*" Is your soul "happy" in this constant service? Or is your religion *head knowledge* and *profession*,—"the *form* without the *power?*" Oh, see to it, that you are fulfilling your Lord's last commission. Be, in this respect, "a *doer* of the Word." "Let your loins be

girded about and your *lights* burning; and ye yourselves like unto men that wait for their Lord when He will return from the wedding. Blessed are those servants whom the Lord when He cometh shall find watching: verily, I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them" (Luke xii. 35-37).

CHAPTER V.

THE ROBE OF THE EPHOD.

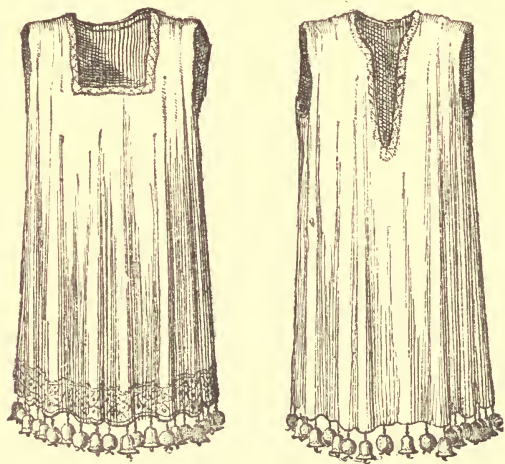
EXODUS xxviii. 31-35 ; xxix. 22, 23.

OVER the coat or tunic along with its girdle was placed the robe of the Ephod, so called, because the ephod, the principal of the priestly garments, and that which gave authority and dignity to the high priest, was put upon it. This robe was entirely dark blue. It was of inferior material to the ephod itself, being only of woven work. It was also longer than the ephod, but not so long as the inner coat or tunic. The white coat was visible beneath it. This robe had no sleeves, therefore the sleeves of the coat or tunic were also visible. It was put on over the head, and had simple slits in the sides for the arms to pass through. It was of one piece, and seamless. Round the edge of the hole at the top was a binding of woven work, so that it might not be rent. This band of woven work was so strong that the hole is compared to the hole of a habergeon, or breastplate of armour.

It is probable that this garment did not reach lower than the knees, or very little lower. The Greek

word “*poderes*” in the Septuagint may simply imply that it went down to where the feet *commence*.

Round about the *hem* of this robe (or “skirts” or “train” as it is often translated) was a rich fringe of blue, purple, and scarlet tassels made in the shape of pomegranates. Between each of these pomegranate tassels was a golden bell—“a golden bell and a pomegranate, a golden bell and a pomegranate upon



THE BLUE ROBE OF THE EPHOD WITH POMEGRANATES AND GOLDEN BELLS.

the hem of the robe round about” (Exod. xxviii. 34). Jewish tradition states that these bells were seventy-two in number, but the various accounts as to this are unreliable.

The object of these bells on the robe of the high priest is clearly stated—“his sound shall be heard when he goeth into the holy place before the Lord and when he cometh out” (Exod. xxviii. 35). This

passage should be read in connection with Lev. xvi. 17: "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement until he come out." On the day of atonement the priests had to be warned off from the *holy* place when the high priest entered, and this warning was given by the golden bells. The high priest entered the holy place with his golden garments, and immediately every one of the common priests departed from it. Then he put off his golden garments, washed in a golden basin, and having on only the simple linen garment which was common to all the priests, he entered the most holy place. The work over, he came out of the most holy into the holy place, resumed his golden robes and went out into the court. The bells announced to the ordinary priests that the work was over, and they re-entered the holy place, and resumed their work. This seems the plain meaning of Lev. xvi. 17, 23, 24.

The spiritual signification of these bells and pomegranates on the dark-blue robe of the high priest is evident. He represented our great High Priest, Christ Jesus. Blue is the *heavenly* colour. He was in all His thoughts, and works, and ways, as well as in His nature, the heavenly Man. A bell and a pomegranate alternating *equally* round the hem bring before us the two thoughts—*sound* and *fruit*. These were in *equal* proportions all through His life, and in everything connected with Him. He *spake*, these were the bells. He *acted*, this was the fruit. Profession and practice were in perfect agreement. Like the other striking symbol of Christ, the *fine* flour

of the offering, everything in His life and character was perfectly even—no one grace predominating over another. With us how different! How much more of the *sound* than the *fruit*! With Him every word was not only sound, but it was *golden*; every thought and every deed was fruit.

Another truth is presented to us by these alternating bells and pomegranates. As the high priest came out of the holy place on the day of atonement, having re-assumed his golden garments, the priests and the people who were standing in the outer court knew by the approaching sound of these bells that *the work of atonement had been finished*. This seems to be alluded to in the Psalms: "Blessed are the people that *know* the joyful sound; they shall walk, O Lord, in the light of Thy countenance." There is no doubt a reference in this passage also to the year of Jubilee, when at the sounding of the trumpets, every fiftieth year, every Israelite entered into full possession of his forfeited inheritance—when all that had been lost came back to him. There was then great joy in Israel.

We have forfeited everything by sin. But the finished work of Christ has brought all that we had lost, and infinitely more, back to us. We enter as "joint heirs with Christ," with joy, even now, upon our once forfeited possessions. "Jesus has by one offering perfected *for ever* them that are sanctified." He has entered into the holiest of all, ever to make intercession for us. His blessed word tells us of sin forgiven and the inheritance redeemed. His *word* and His *work* are the blessed *sound* and *fruit* on the skirts of

His robe. We see the *fruit* in His *work* ; we hear the *sound* in His *Word*. The high priest of old had yearly to put off this robe with its fruit and golden sound, for it was but a shadow. But *now* the heavenly robe, and fruit, and bells, are on the robe of our High Priest for ever. He has made *an end* of sin and brought in everlasting righteousness. Therefore the sound is to be heard, and the fruit tasted, *for ever*. Even through eternity it is to be "To Him that loveth us and hath washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen."

"Blessed are the people that know the joyful sound." Reader, do *you* know it? Listen not to your *feelings*, not to your *experience*, not to your *prayers*, not to your *life*, not even to your *faith*. None of these are your Saviour. You, as a poor guilty sinner, have nothing whatever to *look to* but Jesus, nothing whatever to *hear* but the sound of the bells on the robe of Jesus. What do those sounds say? He hath "*made an end of sin*"—yes, of *your sin* : "He hath *put away sin* by the sacrifice of Himself"—yes, *your sin* : "He hath *perfected* for ever"—even *you*. Oh, turn not *inward* for evidences that you are saved, but *outward* ! Listen to the sounding of the *bells*—"it is finished." Taste the *fruit*—"peace and joy in believing."

But the sound of these bells on the robe of the high priest as he came out of the holy place on the day of atonement could not be heard by any of those *outside* the court of the tabernacle. It could

only be heard by those *in* the court—gathered round the brazen altar before the entrance to the tabernacle. But none could come even that far into the court without an offering, and that offering must be *first* a *sin* offering. So is it now ; none can know the “joyful sound” of sin forgiven—the sounding of the bells on the robe of our great High Priest—but those who as poor sinners have come up to the brazen altar, Jesus Christ, pleading His own “one offering” as the ground of acceptance with God. They stand around this brazen altar, and hear the sound of the bells. They taste the fruit. They eat of that “living bread which came down from heaven.” They “live for ever”—for they carry within their souls that life that can never die.

Reader, remember the double lesson which these *bells* and *fruit* convey—*profession* and *practice*—*faith* and *works*. Never separate them. God expects them in you, in me, in every one. And as a bell and a fruit alternated *equally*, so our profession and our practice are to be in equal proportions—not the one going beyond the other. This is the *true* balance of spiritual life—the scales even, because the weights adjusted. Thus will the word be fulfilled, “herein is my Father glorified, that ye bear much fruit ; so shall ye be my disciples.”

This spiritual signification of the bells and the pomegranates on the hem of the robe is confirmed by another passage : “Bid them to make fringes in the borders of their garments throughout their generations ; and that they put upon the fringe of the border a ribbon of *blue* : and it shall be unto you

for a fringe, that ye may look upon it and remember all the *commandments* of the Lord and do them" (Numbers xv. 38, 39). The blue was the heavenly colour. It was as a *sound*—a *profession* to all, of their character. But with this there was also to be the *fruit*—the "*doing* of the *commandments*." The bell and the pomegranate were for ever to be united in the garment of the Jew. How fearfully there had been a divorce between these two was seen in our Lord's day when they "made broad their phylacteries." The lives of the very people who wore them were in many, if not most, cases, *infamous*. The sound of the bell was heard very loud. The fruit was nowhere. And what it was in our Lord's day—the end of the *Jewish* dispensation—it will be in our day—the end of the *Christian* dispensation. The "*bell*" will be loud, but the "*fruit*" will be absent—"having a *form* of godliness, but denying the *power*."

We are told that the high priest was to have these bells on his robe when he went into the *holy* place on the day of atonement, "that he die not." Not, mark, that the people might know he was not dead, but, as the word means, "lest he should die." The *bells* did not protect the high priest in the most holy place. The *blood* did that. In *God's* presence there was only one ground of standing—the blood. It is so now. Entering into the *holy* place—the Church of Christ on earth—we must have an alternate bell and pomegranate—profession and practice, faith and works—a holy *life* as well as a holy *profession*. But *these* are not the ground of our standing before

God. It is the blood of the Lamb—that only! Before the *Church* and the *world* it is the bell and the pomegranate, and before God also we must have them. But while the high priest had to have the bell and the pomegranate in the *holy* place, yet when he went into the *most* holy—the presence of God—he *put these off him*. The blood was sprinkled *before the mercy-seat because there he had to stand*. Our only standing before God is the *blood*.

In the New Testament we see the fruit on the hem of our great High Priest's garment—"but the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23). All the pomegranates together were *one* fruit. So the "*fruit* (not *fruits*) of the Spirit" is *one* fruit, each fruit growing out of, and inseparable from, the other. So also our Lord calls Himself "*the Vine*," which *includes* the branches. It is *one* vine and *one* fruit. The seamless robe of Christ, lying next to His own heart, represents to us the oneness of the Church and everything connected with her—one in Christ. And the time is at hand when our blessed Lord's prayer will be fulfilled as to the *outward* or *manifested* union—"that they all may be one, as Thou, Father, art in Me, and I in Thee."

The robe of the ephod was that rent by Caiaphas the high priest when Jesus stood before him. By this act he was subject to the penalty of death. The high priesthood departed from him. How remarkable that this, the first and only time recorded in the Word, the high priest should thus have rent his garments! It was no accident. It was God Himself testifying

by the very act—"yonder is the true High Priest." It is not Caiaphas: it is Jesus. How strange that this man should by his *act* be instrumental in showing the *true High Priest*; and by his *word* that it was necessary "one man should die for the people that the whole nation perish not," thus point out *the true sacrifice for sin*!

CHAPTER VI.

THE EPHOD AND CURIOUS GIRDLE.

EXODUS xxviii. 6-8.

THE ephod was placed over the blue robe. It was the distinctly representative garment of the high priest. It consisted of two parts, one falling down behind, the other in front. These two parts were joined together by straps or shoulder-pieces, one over each shoulder (Exod. xxviii. 7). The curious girdle, by which it was bound to the person, was of the same material as the ephod itself (Exod. xxviii. 8). The ephod was made of blue, purple, scarlet, and fine twined linen, interwoven with wires or threads of gold, beaten out of golden plates. This is why the garments of the high priest are called *golden* garments, in contrast with those he wore on the day of atonement, and also those worn by the inferior priests, which were simply "*linen*."

We have said it was the distinctly representative garment because it was connected with the symbols of representative service, viz., the onyx stones borne on its shoulders, and the breastplate of judgment borne on the breast. It is called the garment of the *shoulder*, from which the word is derived.

The colours of the ephod were the same as those of the veil and the curtains of the tabernacle. Blue is the *sky* or *heavenly* colour. Purple, the *kingly* colour. Scarlet, the *blood* colour. Fine twined linen, the *righteous* colour. Costly, inwrought with all these colours, was the glory and strength of the gold, which is invariably in the Scripture the representative of the



THE EPHOD.

divine and imperishable nature. Thus Christ, our great High Priest, was the *heavenly* man, indicated by the *blue*. He was "*King of kings*," indicated by the *purple*. He was the perfect *Sacrifice*, indicated by the *scarlet*. He was "*the Righteous One*," indicated by the fine twined linen. Running through all these blessed features of His character

as the perfect Man, there was also the Godhead or *divine* nature indicated by the inwrought *golden* threads. He was thus, as represented by the High Priest, "Perfect God and perfect Man" (Isaiah ix. 6 ; 1 John i.)

We refer the reader to the chapter on "the



THE CURIOUS GIRDLE.

Girdle" for further information on this subject. Before making any practical remarks we must connect the present chapter with the following one on the subject of the Onyx Stones, the Breastplate, and the Urim and Thummim, with which the ephod and its girdle are inseparably connected.

CHAPTER VII.

THE BREASTPLATE AND ONYX STONES.

For Breastplate *see* EXODUS xxviii. 15-19; xxxix. 8-21.

For Onyx Stones *see* EXODUS xxviii. 9-14; xxxix. 6, 7.

UPON the ephod was fastened the "breastplate of judgment." It was placed on the centre of the breast of the high priest. It was four-square, and was made of the same materials as the ephod, namely blue, purple, scarlet, and fine twined linen, interwoven with threads or wires of gold, of "cunning" or skilful work. It was doubled so as to form a kind of bag, and was only square when thus doubled. In Lev. viii. 8 it is written, "He put into the breastplate the Urim and the Thummim," and is rendered by the Septuagint, *επιτιθεναι*, which may signify to put one thing *into* another. From this it is inferred that the breastplate was a kind of bag into which the Urim and Thummim were placed.

The word translated "breastplate" is supposed by Gesenius to mean "ornament." The ephod, as we have before remarked, had its two shoulder-pieces joined at the two edges. On the shoulders were placed two onyx stones, enclosed in "ouches" or settings of gold. On each of these stones was engraved the names of the twelve tribes of Israel, six on

each stone. From these shoulder-buckles was suspended the breastplate by means of two wreathen chains of gold fastened to the “ouches” or settings on the shoulders.

At each corner of the upper part of the breastplate was a gold ring, to which these gold chains were fastened. Thus the breastplate was upheld. At the foot of the breastplate two rings were fastened inwards. Two golden rings were also attached to the ephod. Through these golden rings the breastplate was fastened to the ephod by means of a “lace of blue” just above the “curious girdle.”

The breastplate was adorned with twelve precious stones, set in four rows, three in a row. Each stone was of a peculiar colour, and contained the name of one of the tribes of Israel. The names of the twelve tribes were also graven in the two onyx stones on the shoulders. Thus Israel was doubly represented before God—on the *shoulders* and on the *heart*. The names on the shoulders, however, were arranged according to their *birth*, six on each shoulder. On the *right* shoulder were the six *oldest* tribes: on the *left* the six *youngest*. Reading according to the Hebrew order, from right to left, they were—

On the Left Shoulder.

Gad.
Asher.
Issachar.
Zebulun.
Joseph.
Benjamin.

On the Right Shoulder.

Reuben.
Simeon.
Levi.
Judah.
Dan.
Naphtali.

On the *breastplate*, however, the names were not arranged according to *birth* but according to the *tribes*. They were arranged, as we have said, in four rows, of three each row, and each stone was of a peculiar and distinct colour. Reading as before, from right to left, they were as follows:—

Carbuncle. Zebulun : Fire-red.	Topaz. Issachar : Golden tinge.	Sardius. Judah : A blood-red colour.
Diamond. Gad.	Sapphire. Simeon : Sky-blue.	Emerald. Reuben : Shining green.
Amethyst. Benjamin : Violet-blue.	Agate. Manasseh : A mixed transparent stone of divers colours.	Ligure. Ephraim.
Jasper. Naphtali : Dark red.	Onyx. Dan : Sea-green.	Beryl. Asher : Deep golden colour.

This is the arrangement, so far as can be ascertained from the old versions and more recent researches. It is also the order of the tribes in the camp and on their march.

This twofold arrangement of Israel, according to their birth and their tribes, suggests a beautiful spiritual truth. All the Israel of God were doubly represented before the Lord—on the *shoulders* and on the *heart*. If looked at according to their birth, in the onyx stones on the shoulders, there was no difference between one and another. They were all children of

the same father. Each stood on the same ground. The same beauty and glory surrounded each. Whatever differences of character and attainment there were among them, and however diverse, the onyx stone threw its brilliance around each alike.

So is it with all the children of God. If looked at in reference to their divine birth, there is no difference. They all stand on the same ground of divine grace. Each has been purchased with the same precious blood of the Lamb. Each one is united to Jesus, and loved alike with an everlasting love. Each one is fastened for ever, in the place of strength and safety, on the *shoulders* of the Good Shepherd. Each one shall be carried across the desert in safety, and adorn the crown of the Saviour in the resurrection morning.

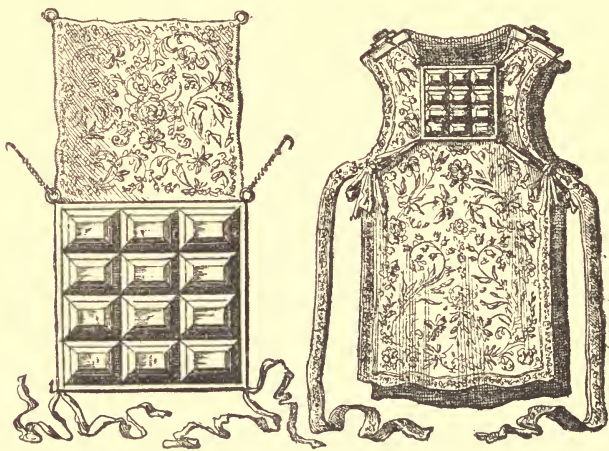
But on the *breastplate* the Israel of God were arranged in a different order. *There* each one had his own peculiar glory and beauty. No two were alike. The refreshing glory of the emerald shone out from one; the heavenly hue of the sapphire from another; the brilliance of the diamond from another. Each reflected the light of heaven, but in its own peculiar way, according to its own nature. Yet there is no rivalry, no discordance. So is it with all the people of God. Each reflects the glory of the Lord Jesus. Christ is seen in each one, shining out according to the grace given unto him, modified by His nature and character, and by the surrounding circumstances of life. In *grace*, all stand on one common level of blessedness. In the *manifestation* of that grace—the “working out of their salva-

tion"—they shine with varied and diverse lustre, but all reflecting the rays of Him who is the Light and the Truth, the Lord Jesus. So, too, will it be in glory. The order of the tribes is connected with the governmental arrangements of God. On the breastplate, therefore, was the fullest *manifestation* of beauty, displaying the manifold wisdom of God. These exhibitions of glory will be variously assigned to the saints in the governmental arrangements of the kingdom of God. This is typified in the stones on the breastplate.

The insignia of office are borne upon the shoulder (Isa. xxii. 22 ; also Isa. ix. 6). In order to show that the representative bore the people into God's presence, their names were graven on his shoulders. The *shoulders* and the *heart*—the place of *strength* and the place of *affection*. Here the people of God, every one of them, are for ever borne. There was a very distinct command confirming this view: "And they shall bind by the rings thereof unto the rings of the ephod with a lace of blue, *that the breastplate be not loosed from the ephod*" (Exod. xxviii. 28). There must be no *separation* between the breastplate and the shoulder-pieces. They were to be so firmly and closely knit together that they must always be worn *as one piece*. Thus it is that *power* and *love* are inseparably united in our great High Priest. "Every movement of the high priest's *shoulders* would affect the breastplate, and every beat of his heart which agitated the breastplate would be conveyed by means of the chains to the shoulders." No action of His *strength* is disconnected from His counsels of *mercy and grace*

towards His people. The mighty power of the arm of the Lord is closely linked with the tenderness of His heart of love. It corresponds beautifully, in this respect, with the union of POWER and WILL to help in the Epistle to the Hebrews, “a *merciful* and *faithful* High Priest,” “*able* to succour them that are tempted” (Heb. ii. 17, 18).

And as the breast-plate and shoulder-pieces or



THE BREASTPLATE.

onyx stones were so closely bound together with the ephod as always to be worn as one piece, thus showing that power and love were inseparably united on behalf of every child of God, so also was it to be with regard to each stone. Each stone was securely fastened into its respective place. They are described as “set in ;” and again (Exod. xxviii. 20) “they shall be *set in gold* in their *enclosings*.” They did not hold their

places loosely or insecurely. They could not drop out, or be shaken out. They were firm and fast. Everything about them betokened security. So with believers. They are said to be "established in Christ" (2 Cor. i. 21), "stablished, strengthened, settled" (1 Peter v. 10). Christ hath said, "Neither shall any man pluck them out of my hand" (St. John x. 28). Those who are set in the golden humanity of Jesus, and enclosed in the strong affections of His heart, can neither drop out, nor shake out, nor be torn out. They are all sure and steadfast. For this the spouse in the Song prays, saying, "Set me as a seal upon thine heart, as a seal upon thine arm, for love is strong as death" (Sol. Song viii. 6). Fear not, O Christian, to believe that thou art so fastened to the *heart* of Christ; and believing this, fear not to believe further that thou art *safe* for time and for eternity.

It is also worthy of notice that all the precious stones named in Ezekiel xxviii. 13, as connected with Eden, are also enumerated here; some of them, too, in the precise order in which they were set in the breastplate. It is suggestive at least of man's original state of perfection and bliss from which he fell; and, dropping from his place, being unable to keep himself, lay prostrate in the mire and clay of helplessness and woe. Here, as in a figure, we see the fallen stones regathered, reinstated, and replaced through Jesus, and so restored as never to drop out again. Recovered, washed, and polished, they are set in the heart of the second Adam. The lost are found again; and so, the breastplate silently testifies to Paradise regained.

The names of Israel reappear on the gates of the New Jerusalem (Rev. xxi. 12, 14, and 19, 20). The reappearance of the twelve precious stones here is striking and instructive. It will be noticed that while the names of the twelve *tribes* sparkle on the twelve *gates* of the holy city, the names of the twelve *Apostles* of the Lamb sparkle on the twelve *foundations*. This is suggestive. It is through the Gospel in the *Old* Testament that we *enter* into the blessings in Christ—for “salvation is of the Jews.” It is nevertheless Christ as fully revealed in the *New* Testament which is the *foundation* of all in the Old. Thus Christ as proclaimed by the Apostles is the “*foundation*” of the heavenly Jerusalem, while, at the same time, the knowledge of God by the twelve tribes are the *gates* through which we enter into this blessedness. The New Testament Gospel is rightly the “*foundation*,” and the Old Testament Gospel is rightly the “*gate*.”

The frequency with which the Lord's people are compared to precious stones is remarkable. They are called the Lord's “jewels” (Mal. iii. 19); and “the stones of a crown” (Zech. ix. 16); also in Isa. lxiv. 11, 12, and lxii. The same idea seems alluded to in 1 Thes. ii. 19, and Philipp. iv. 1. It may not be unprofitable to dwell a little on the circumstances which make this comparison so appropriate. There are two aspects in which the Lord's people, represented by the jewels on the shoulders and heart of the great High Priest, may be regarded. The first is their origin, the second their design.

First, as to the origin of precious stones. They were originally of the earth earthy, and by a *process* became what they are—precious stones. In this they strikingly illustrate the child of God. He was of the earth earthy, but by the power of the Holy Spirit He has now become a “living stone,”—a precious stone. I cannot better illustrate this than by an extract from Mr. Ruskin’s beautiful work on “Crystals.” He says:—

“Exclusive of animal decay, we can hardly arrive at a more absolute type of impurity than the mud or slime of a damp, over-trodden path in the outskirts of a manufacturing town. I do not say mud of the road, because that is mixed with animal refuse; but take merely an ounce or two of the blackest slime of a beaten footpath, on a rainy day, near a manufacturing town. That slime we shall find, in most cases, composed of clay (or brickdust, which is burnt clay), mixed with soot, a little sand and water. All these elements are at helpless war with each other, and destroy reciprocally each other’s nature and power, competing and fighting for place at every tread of your foot; sand squeezing out clay, and clay squeezing out water, and soot meddling everywhere, and defiling the whole. Let us suppose that this ounce of mud is left in perfect rest, and that its elements gather together, like to like, so that their atoms may get into the closest relations possible. Let the *clay* begin. Ridding itself of all foreign substance, it gradually becomes a white earth, already very beautiful and fit, with help of congealing fire, to be made into finest porcelain, and painted on, and

to be kept in king's palaces. But such artificial consistence is not its best. Leave it still quiet to follow its own instinct of unity, and it becomes not only white but clear, not only clear but hard, not only clear and hard, but so *set* that it can deal with light in a wonderful way, and gather out of it the loveliest blue rays only—refusing the rest. We call it then a *sapphire*. Such being the consummation of the *clay*, we next give similar permission of quiet to the *sand*. It also becomes first a white earth; then it proceeds to grow clear and hard; and at last arranges itself in mysterious and infinitely fine parallel lines, which have the power of reflecting, not merely the blue rays, but the blue, green, purple, and red rays, in the greatest beauty in which they can be seen through *any* hard material whatsoever. We call it then an *opal*. In next order the *soot* sets to work. It cannot make itself white at first; but instead of being discouraged, tries harder and harder, and at last comes out clear, and the hardest thing in the world; and for the blackness it had, obtains in exchange the power of reflecting all the rays of the sun at once in the most vivid blaze that any solid thing can emit. We call it, then, a *diamond*. Last of all the *water* purifies or unites itself, contented enough if it only reach the form of a dewdrop. But if we insist on its proceeding to a more perfect consistence, it crystallises into the shape of a *star*. So, for the ounce of slime we had at first, we have a sapphire, an opal, and a diamond set in the midst of a star of snow. We see, then, that the seeming trouble, the degradation of the

elements of the earth, must passively wait the appointed time of their repose or their restoration. But if, indeed, there be in us a nobler life than in these strangely moving atoms; if, indeed, there is an eternal difference between the *fire* which inhabits them, and that which animates us, it must be shown by each of us in his appointed place, not merely in the patience, but in the activity of our hope; not merely by our desire, but our labour for the time when the dust of the generations of men shall be confirmed for foundations of the gates of the city of God."

"The whole subject of the formation of metals and crystals strikingly typifies the ennobling processes of grace by which the Spirit of God changes the corruption of our natures into the bright and beautiful simplicity of a heavenly life. As the rude lump of coke may be crystallised into the exquisite light-refracting diamond, and as the common clay of the soil casts off its unattractive dress, and appears as the silver-like aluminum, so the sinner sunk lowest in the fearful pit and the miry clay may be transformed by the renewing of his mind, and become a new creature in Christ Jesus." "We are surprised to be told in the chemical manufactory, that the splendid mass of pure and gorgeously-tinted crystals which excites our admiration has been started into existence by *the dirty* hands of the workmen. But the Gospel tells us of a greater marvel, and we have seen it in our every-day life. God can raise up from the lowest depths of depravity to which successful temptation can reduce a human being, a purity that is higher and

grander even than the purity that has never fallen—that is, pure as Christ is pure. The mud that men trampled under foot can be recovered from its mixture of foulness; and its particles, *losing their attraction for foreign substances, and rejecting them all*, may gather together and form a crystal purer than that from whose destruction the mud originated.”

And how? “This may also be illustrated from the mineral kingdom, by a phenomenon which not unfrequently takes place in our mines when crystals decompose under a change of conditions, and form skeletons, *within whose cavity others of a different constitution and figure find nuclei, and the conditions required for their development*. In the mould left by the decay of the original perfect crystal of our nature, caused by the Fall, our Saviour developed the higher and more beautiful crystal of redeemed humanity.”* In Him the sinner, so dark and guilty, finds his holiness, his purity, and all the resources for the development and perfection of the eternal seed of divine life which the Spirit of God has planted in his soul.

And secondly, as to the *design* of these precious stones. The pearl is best seen in the day, but the jewel is for the night. It is then that all its beauteous rays are reflected. In the tabernacle of old no light of day was ever permitted to enter. All the light *there* emanated from the golden candlestick. Consequently, the precious stones on the shoulders and breast of the high priest then displayed their most glorious hues. It was only in *that* light they

* Rev. Hugh Macmillan: “Ministry of Nature.”

could shine at all. Extinguish that, and every jewel would have been dark. But in that light the very blackness of their original composition only made them shine the brighter. The darkness of the background of the original nature, transformed into the lustre of the diamond and ruby and sapphire, shed forth wondrous and mingled beauty. So it is in the spiritual life. Had man never sinned, how could the hues of grace and love and holiness ever have been seen in him? "All light shineth in darkness. The one is the complement of the other. There is no light without its sister shadow, and no shadow without its sister light. The visibility of shadow is the evidence of light. Evil is the correlative of good. It needs the darkness of Hell to define the outlines of Heaven; fear to define hope; disease health; misery happiness; guilt holiness. No physical object, and no moral truth or experience can have an outline without its corresponding darkness." "It is not light first and then darkness, but light comes *out of* darkness—the morning out of the womb of night. The Bible narrative of the creation opens with the announcement that 'darkness was upon the face of the deep,' and the first creative fiat was, 'Let there be light;' while the *serial* creatives are described as beginning with darkness, and terminating with light—"and the *evening* and the morning were the first day.'" Such is the order in everything. Religious doubt—that is, not a final but a transitional state, not an end but a means, when, as Sir William Hamilton says, "we doubt once in order that we may believe always, renounce authority that we may

follow reason, surrender opinion that we may obtain knowledge—is light shining in darkness—the birth-pangs of clearer light.” “Most thoughtful men increase in faith and spiritual discernment by often doubting and having their doubts cleared up. Religious thought in this way grows into a personal feeling; and the solid rock of truer conviction and deeper trust, as a firm foundation for the soul to build upon for eternity, remains behind after all the obtrusion of loose and more perishable materials through speculation. A different, if not a truer, revelation of heavenly realities is given to us through the dark, distressing process of doubting than through the bright, joyful exercise of unhesitating faith.” *

Christian, the treasure is to shine through the earthen vessel. Though dark in yourself you are light in the Lord. Let His light shine through you. Ask Him to fill your soul with it. Let the bright and beauteous rays of the Lord Jesus shine through you, as the light shining on the diamond reflected the beauty of the breastplate. “Shine ye, as lights in the world.” “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.” “Walk in the light as He is in the light.” Only thus will you, as a precious stone, fulfil the great end for which you are fastened on the shoulder and the heart of your High Priest.

*_Rev. Hugh Macmillan, D.D. : “Ministry of Nature.”

CHAPTER VIII.

THE URIM AND THUMMIM.

EXODUS xxviii. 30 ; and LEVITICUS viii. 8.

WE have before said that from the expression “he put *into* the breastplate the Urim and Thummim,” it is inferred that the breastplate was a kind of bag into which, when doubled, the Urim and Thummim were deposited. The meaning of the words is “lights” and “perfections.” There is no doubt the words refer primarily to the twelve names graven on the twelve stones, which represent the twelve tribes in their tribal integrity or ideality, and who were as such in the eyes of Jehovah ; for the children of Abraham (Israel) were in covenant bound to “walk before God,”—which means to walk in “*light*” and also to be “*perfect*.” They also seem to direct our thoughts to the Lord Jesus as the great High Priest in whom all light and perfection is centred. “In Him was light,” and He is the brightness of the glory and the express moral “*perfections*” of God’s person. By means of the Urim and Thummim the high priest received the judgment of God with regard to His people. It was thus peculiarly

the *prophetic* dress of the high priest. Being on the heart, it was intended to shadow forth the great truth that in the Lord Jesus, as our great High Priest, the whole mind of God is expressed with regard to His people. "Lord, to whom shall we go? Thou hast the words of eternal life." With the rise of prophecy, inquiry by Urim fell into disuse. Urim is mentioned for the last time in 1 Sam. xxviii. 6. The *ephod* is thenceforward named as the medium of the Divine communication. To make an ephod, became, it is probable, the standing expression for making or raising up a new mode of worship.

"And Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually" (Exod. xxviii. 30). "Judgment here may signify ordering, settling, or arranging; so understood, it conveys to us the tranquillising truth that the due and careful ordering of all that concerns believers is in Christ's hands, and on Christ's heart; that all their individual cases, cares, and interests are with Him, attended to by Him, and that He bears that burden on Him; and so all is well and divinely ordered; so completely that at the close of our militant history each and all shall exclaim, "He hath done all things well." What a comfortable thought it is that our interests are where our names are, on the very heart of Jesus. Surely cares cast upon such a heart must be well cared for. Can you leave yours there, reader, and trust all to Christ? Have you not sometimes wished to free yourself from anxiety, and to be at liberty to feel that all was in right hands; that the responsibility so entirely rested upon another that you need not to

trouble yourself any further? So you may. Roll thy burden upon Christ. He is provided for this, prepared for this. And this He will do, not only now and then, but, as the Scriptures declare here, "continually!" Surely, Christian, you might save yourself from many mistakes, and many sighs and disappointments, if you could only make up your mind really to trust Christ and allow Him to bear the burden of your cares!

"Judgment" also signifies the expression of opinion: *the declaration of one's mind upon any point*: it is so frequently used in common life. We go to a friend in whose sound sense we have confidence, and say to him, "Will you give me the benefit of your judgment in this matter; what think you concerning it?" and, after consideration, he may reply after the same manner, beginning with the words—"My judgment is," &c. So he makes known his mind and offers his opinion. The application of this is easy. Christ having our interests upon His heart, His mind and His opinion should be sought for in everything. You should decide upon nothing without first consulting Jesus. "Commit thy way unto the Lord." Go and tell Jesus. *Treat Him as your oracle.* Say, "Shine forth Thy will, O Lord, that in Thy light I may see light; teach me the way wherein I should walk; direct my path; instruct my mind; Lord, what wilt Thou have me to do? permit me not to do anything without Thee; only tell me; guide me with Thy counsel; give me Thy judgment." And you recollect the encouraging reply that always comes from the Divine oracle at once—"I will instruct thee, and teach

thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. xxxii. 8). The wisest friend upon earth cannot counsel you like Jesus. Why should you ever do without Him when He is so ready to hearken and to help? Have you not often missed your way just because you acted as your own oracle, and did without Christ?

"Judgment" also signifies decision upon doubtful and difficult cases, the ruling and settling of questions of consequence, just as cases are brought into court upon which the judge is to decide. He rules the case, and gives judgment thereon. Such cases often occurred in Israel. They were not decided by man. The Urim and Thummin was consulted, the answer was furnished, the solution was divine, and so the matter was settled. From that judgment there was no appeal. It was final. What an amazing relief it must have been to the Israelites to have their perplexing questions solved by unerring wisdom, and by a voice divine! Our position is no worse. We have our difficulties too. Cases frequently occur in which we feel utterly unable to decide for ourselves. We long for help. We resort in our strait to friends. They do their best, but we are not satisfied. We consult a pastor, and expect to be instructed from the word of God through him. He does his best, but still the case is not met. We go away dissatisfied. Our trouble is clearly beyond man's reach. What can we do? Whither can we fly? *Look upward, then!* Christ bears the decision upon His bosom. Our Urim and Thummim are with our Holy One. Go and consult Jesus. Spread the matter before Him, as Hezekiah

spread this letter before God. Ask of your High Priest; He will give you judgment, *i.e.*, guidance and decision. He knows your difficulty before you name it. But if you are to be counselled, Christ must be consulted. You want relief, and Christ says, "Come to me, I will give you rest;" and one word from Christ, like His word to Mary in the garden, will do more to settle your mind, and to ease you of your burden, than a thousand arguments, however true and well meant, from all His disciples; "And His disciples went and told Jesus" (Matt. xiv. 12). "Go thou, and do likewise."

"Judgment" also means punishment; the afflictive dispensations of God are styled judgments; and in Ps. ciii. 6¹ the Lord is said to execute righteousness and judgment for all that are oppressed. The injuries done to the Lord's children here are not unnoticed in heaven. Whoso toucheth them toucheth the apple of His eye. The suffering of any member of Christ's body affects the head: "Saul, Saul, why persecutest thou me?" Christ bearing their judgment upon His heart says, "Vengeance is mine, I will repay." It may seem a light thing to laugh at a believer, to offer him insult, or to crush and tyrannise over him because he happens to be weak and powerless; but know thou, O man of the world, that there is One on high who is no unfeeling or indifferent spectator of all thine injustice, thy cruelty, or thy scorn! Jesus Christ is looking on. He may smite you now, when and where you least expect it; or, if not now, He will most assuredly punish you hereafter for all unkindness towards any

of His members here. In hurting a Christian you wound Christ, and Christ has power to punish. Let this thought, Christian, that executing of judgment on your behalf is your Redeemer's case, as part of His charge and burden, tend to relieve your mind of over-anxiety about self-defence. Above all, let it give emphasis to that precept of the gospel, "Dearly beloved, avenge not yourselves, but rather give place unto wrath." Trust to Christ to take care of you and to protect you. Believers too frequently rush forward to do battle with those who oppose themselves, as if they were their own helpers and defenders. Whilst occasionally it may be desirable to defend yourself by the pen, for the sake of the cause with which you are identified, against slander or false assertion, more frequently it might be better to commit your cause to Him that judgeth righteously, and, like Christ towards His accusers, to "answer them never a word." The scornful world will be more struck at times with your patient silence, as Pilate was, than swayed by your apology or convinced by your arguments. The best reply under some circumstances, and to the adversary the most galling, is, to hold your peace.

In Exod. xxviii. 12 it is written with regard to the names on the shoulders, "Thou shalt put the two stones upon the shoulders of the ephod for stones of *memorial unto the children of Israel*: and Aaron shall bear *their names* before the Lord for a *memorial*" (Exod. xxxix. 7). With regard to the breastplate it is written (Exod. xxviii. 29), "And Aaron shall bear the names of the children of Israel in the breast-

plate of judgment upon his heart, when he goeth in unto the holy place, for a *memorial* before the Lord continually." Thus the ephod, with its onyx stones on the shoulders, and breastplate on the heart, presented *three* memorials of Israel in the presence of the Lord. "The onyx stones on their shoulders bore their names before the Lord according to their *birth*—a memorial of the *strength and power* with which they were upheld *in the presence of Jehovah*. And these stones were also stones of memorial unto the *children of Israel themselves*. They were to remember the power and glory with which they had been by birth connected. And the Urim and Thummim in the breastplate of judgment expressed God's judgment of Israel also *upon the heart* of the high priest."

It is worthy of notice that the first stone on the breast of the high priest is the sardine, and the last the jasper. On the first was written the name of Judah, which means "praise." On the second was written Naphtali, which means "wrestling." In Rev. iv. 7 the Lord Jesus is seen sitting on the throne in heaven, and "is to look upon as a *jasper* and a *sardine* stone;" that is to say, He is the "praise" or glory of God, and also of the Church and of the whole universe; and He is the "*praise*" because of His "*wrestling*" to death, even the death on the cross. Both of these stones were *red* in colour. Surely it conveys to us the great truth contained in the Bible, running through it from cover to cover, that the *blood* of the cross is the *Alpha and the Omega* of the salvation of every one of the precious stones—the Lord's jewels—who are on His heart

before the throne ! Yes, every stone rests on that ; for “ without shedding of blood is no remission of sins.” May the cross of the Lord Jesus be the great rock on which every reader of these lines is resting “ till He come.”

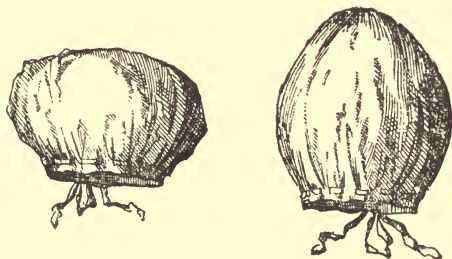
Oh that, near the cross abiding,
We may to the Saviour cleave,
Nought with Him our hearts dividing,
All for Him content to leave.

CHAPTER IX.

THE MITRE AND GOLD PLATE.

EXODUS xxviii. 36-39; xxxix. 30, 31.

THESE are the last of the sacred vestments of the High Priest. "The mitre of the high priest differed from the head-gear of the ordinary priest, which was shaped like the inverted calyx of a flower, and was



HEAD DRESS OF THE PRIESTS.

probably also somewhat different in size. Fastened to it by a ribbon of blue lace was the symbol of royalty, the gold plate, or 'ziz,' on which was inscribed 'Holiness unto Jehovah.' This plate was only two fingers wide, and reached from temple to

temple." This gold plate is called also "the holy crown" (Exod. xxix. 6). The mitre was made of fine linen, the emblem of purity. There were thus three parts of the body of the high priest for which special garments were provided—the head, the seat of the intelligence; the shoulders, the place of strength and power; and the heart, the seat of the affections and moral qualities. The special garments on each of these denoted heavenly excellency, beauty, and glory in each of these places. How precious is the view as shadowing forth the Lord Jesus as our great High Priest! The shoulders of His power and strength, the heart of His affections, and the forehead of His mind are all engaged on behalf of His people.

The inscription on the plate testified of *what Jesus is in Himself*. It tells of His own inherent holiness. Of all that ever bare the form of man He and He only could carry on His forehead a title which was perfectly justified by His entire character. Holiness was His nature, His element, His instinct, His life. Not even the faintest shadow of a blemish had ever fallen upon that spotless Lamb of God. His body, soul, and spirit; His thoughts, and words, and actions; His feelings, instincts, and desires; all that ever was in Him before His birth, during His life, at His death, after His resurrection and ascension, and now at the right hand of God, was as stainless and pure as the perfections of Jehovah could possibly desire.

The inscription testifies also *to what He is to the Father*. Perfectly beautiful, fairer than all the

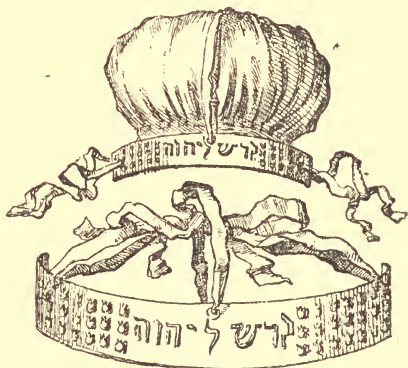
children of men, unspeakably lovely, eternally acceptable, and well pleasing in His sight.

It also testifies as to *what Jesus is to us, and for us, in heaven*. He is "Holiness to the Lord" on our behalf. That inscription on His forehead speaks for us. It is "on the fore-front," that God's eye may ever fall upon it; and it is there "*always*," in order that our welcome to God may be continuous and everlasting. As He is there on high, so are we in this world. And in this aspect Christ stands for us in all our worship offerings and services, that though ever unworthy, they may never be unwelcome: but may be to our Father what our Saviour is—fragrant and acceptable.

As in Israel, so now, this is God's provision for the iniquity connected with our holy things. "Our imperfect services, our defective prayers, might well excite displeasure, and draw down upon us not an answer of peace, but of wrath. But the Father looks away from us and our unholiness—He gazes on the spotless forehead of His own Holy Son, and His anger is turned away. He sees no iniquity in our persons, and no imperfections in our prayers. No imperfection in us can make Him less the Perfect One. No sin in us or our services can make it less true that He is the Altogether Holy One—holy in His person, holy in His priesthood, holy in His intercession for us before the Father's throne; ever bearing the names of His purchased ones upon His jewelled breast, and ever bearing upon His brow the symbol of perfect holiness. As their Sin-bearer and Substitute He stands before God glorious all

over in His garments of beauty, presenting the ‘holy things which His Israel hallow in all their holy gifts, that they may be accepted before the Lord.’”*

What a comforting truth this is to those who mourn over the sins which necessarily cleave not merely to their *worst*, but to their *best* things; who are painfully conscious that purity of motive is a stranger to their hearts, and that their holiest desires and prayers set forth before God, are tainted with a



THE MITRE AND GOLD PLATE.

leper's breath, and so "unclean, unclean!" But "we have an Advocate with the Father;" with Him there is forgiveness; on Him there is holiness for us. "There is forgiveness not only for our omissions of duty, but for our duties themselves: forgiveness not only for our estrangement from God, but for our sins in returning to Him: forgiveness not only

* "The Sin of our Holy Things Borne by Christ," by the Rev. H. Bonar, D.D.

for our prayerlessness, but for our prayers: forgiveness not only for our long rejection of Christ, but for our sins in coming to Him: forgiveness not only for our unbelief, but for our faith: forgiveness not only for our past enmity, but for our present cold-hearted love: forgiveness not only for the sins we bring to Christ, but for our way of bringing them: forgiveness not only for the sins we carried to the altar of burnt offering, and laid upon the bleeding sacrifice, but for our imperfect way of taking them, the impure motives that defiled our service, and also for the sins mingling with our worship when standing within the veil in that sanctuary where the majesty of the Holy One has made its abode."

Thus the entire case of the believer is met, and met in Jesus: our name, our interests, and our services, are all borne by Him: the High Priest's head, and heart, and shoulder; His mind, His affections, and His power, are all fully engaged on our behalf. All Christ is ours; and to us, therefore, "Christ is all, and in all." To them that believe He is precious. What comfort and security do they enjoy who thus *look unto, live in, and lean on, Jesus!*

The covering on the head seems to be everywhere in the Bible a sign of *subjection* (*see* 1 Cor. xi. 3-10; Lev. x. 6). The uncovering of the head seems to be an expression of reproach and shame (*see* Lev. xiii. 45; xxi. 10). From these passages we may gather that the High Priest's head was to be covered in token that he is in subjection to another whom as priest he served. Here again we see how it expressed the character of Christ. He was ever the servant, the

"Righteous Servant." "I came down from heaven not to do mine own will but the will of Him that sent me." "I am among you as one that serveth;" "My Father is greater than I;" He "took upon Him the form of a servant." The *mark on the forehead* is always an indication of this, as was the golden plate on the forehead of the high priest. The followers of the Lamb have "His Father's name written on their forehead" (Rev. xiv. 1). And God's "*name* is holy" (Isa. lvii. 15). The followers of the beast have also the mark of subjection to Him (Rev. xiii. 16; see also Ezek. ix. 6). Holiness was the password into the Hebrew camp, and into the presence of God. So must it now be in all the Lord's priests—true believers. It must be *conspicuous* before the world and before God also, for "without holiness no man can see the Lord;" "be ye holy, for I am holy;" "perfecting holiness in the fear of God."

Reader, are you a true child of God? If so, are you a *holy* child of God? Oh, see to it! There are many priests walking about now without the golden crown on the forehead. Are *you* one of them? Oh, go back to the cross. Learn there afresh that "peace *made*" through its precious blood, and starting afresh seek to maintain that peace by a walk which proclaims as its watchword "holiness to the Lord."

The Hebrew word used in Exod. xxix. 6 is *Nezer*, and in Numb. vi. is translated Nazarite-ship, or consecration and separation to God. Thus the high priest proclaimed to every one that he was "not his own," that he was consecrated to God.

This was the mark most conspicuous in the life of the Lord Jesus. "Holy, harmless, undefiled, and separate from sinners," a stranger in a world made with His own hands, He ever bore about Him in thought and word and deed the character of the Nazarite. Such also are all His people to be—"strangers" here. "Ye are *not your own*; ye are bought with a price;" "I beseech you as strangers and pilgrims." The Lord Jesus suffered *without the camp*, and we are exhorted to "*go forth unto Him*" to bear His reproach. Bethany also was "without the gate." It means the house of affliction, sorrow, rejection. Here He loved to repair, indicating to all His followers the place which they were to take in this world, for "here we have no continuing city, but we seek one to come."

The plate was always to be on the forehead of the high priest when before the Lord, in order that he might "bear the iniquity of their *holy* things." The prophet Haggai is commanded to ask the priests, "If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy?" And the priests answered "No." Then said Haggai, "If one that is unclean by a dead body touch any of these, shall it be unclean?" And the priests answered, "It shall be unclean." Then said Haggai, "So is this people and so is this nation before Me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean." Man's *unholiness* can defile, but man's *holiness* cannot cleanse. Haggai now pronounces the Lord's blessing on the nation. *When?* From

the very day they began to build the temple. *Why?* Because there only, in the person of the high priest, was the "holiness to the Lord" which alone could take away the iniquities of their holy offerings (*see Hag. ii. 11-14*).

I would only remark, in closing this chapter, that Josephus asserts that the very identical plate which shone on Aaron's brow existed in his day, and it is stated to have been seen in the days of Origen. Rabbi Eliezer, who lived during the reign of the Roman Emperor Hadrian, saw it at Rome. "Thence it can be traced, with considerable probability, through many vicissitudes, to the time of Belisarius and to Byzantium. From there it was taken, by order of the Emperor, to Jerusalem. What became of it afterwards is unknown; possibly it may still be in existence." *

* "The Temple: its Ministry and Services." By Rev. Dr. Edersheim.

CHAPTER X.

THE CONSECRATION AND ANOINTING OF THE PRIESTS.

EXODUS xxix. 1-35; LEVITICUS viii. 1-33; EXODUS xxx. 22-38.

ONE of the greatest events in the history of Israel was the consecration of Aaron and his sons to the priestly office. It was done publicly, in the presence of the heads of all the tribes of Israel.

Aaron and his sons were first to be brought by Moses to the door of the Tabernacle of the congregation, and were there to be washed all over with water. There are many allusions to this throughout the Word of God: "If I wash thee not, thou hast no part in me;" "Be ye clean that bear the vessels of the Lord." *See* also Rev. i. 5; Eph. v. 25, 26; 1 Cor. vi. 9-11; Heb. x. 22; Titus iii. 5. Having been thus washed, Aaron was prepared to be clothed with the priestly garments. These were nine in number.

The Coat, or Tunic.

The Girdle.

The Blue Robe.

The Ephod.

The Curious Girdle of the Ephod.

The Breastplate, with Urim and Thummim (2.)

The Mitre.

The Golden Plate, or Holy Crown.

After this Aaron was anointed. But before this took place, Moses, by the command of Jehovah, took the anointing oil and anointed the tabernacle and all its vessels (*see* Lev. viii. 10, 11). The reason of this is striking. All the scenes and circumstances of the Christian's calling must be consecrated to the Lord as well as he himself. The Holy Ghost, of whom this holy oil was a type, must pervade all our callings and all our occupations. The Christian is not only himself the temple of the Holy Ghost, but he is to "*live* in the Spirit," be "*led* of the Spirit," and to "*walk* in the Spirit."

We must not omit to notice in this great transaction that was now taking place, with reference to Aaron and his sons, that though they were all brought *together* to the door of the tabernacle, and were washed together, yet that *there* the apparent *equal footing* on which they were both treated ended. Henceforth we observe a distance between them, which must not be lost sight of; for in that distance is involved truths of the deepest spiritual meaning.

Aaron standing *alone* is a type of the Lord Jesus Christ. Aaron and his sons *together* represent the Lord Jesus Christ and His people. He is the great High Priest. His people are the ordinary priests. "Unto Him who loved us, and hath washed us from our sins in His own blood, and hath made us kings

and *priests* unto God and His Father" (Rev. i. 5). Aaron was washed because he was a sinner. Christ needed no washing, for He was the Holy One of God. Nevertheless, He Himself says, with reference to this, "For *their* sakes I sanctify myself, that they also might be sanctified through the truth."

Aaron was clothed in his garments of glory and beauty, thus representing Him who was all glory and beauty—the Lord Jesus. Aaron was clothed with these garments, not to display his own excellences, but to present those excellences for others, and to indicate that those others were brought into association with them. All the excellences of Christ are presented for us before God. Aaron's sons were clothed simply in *linen* garments—the type of that purity which should ever be the conspicuous garment of all the priests, the children of God. That purity is indeed theirs, because of their union with the Lord Jesus. His righteousness is upon them, as seen by God; but it should also be seen upon them before the world, in that holiness which becometh the Lord's house.

Aaron having been clothed, and the tabernacle and vessels anointed, he himself was now anointed. As we have before remarked, he was anointed quite separately from the priestly family—in order to convey to us that *he* was intended for *higher* services than theirs, and services to be also quite *distinct*. This was done by Moses "*pouring* the anointing oil on his head" (Lev. viii. 12). Observe here that the holy oil is said to be "*poured*" on Aaron's head. On the other priests it was only "*sprinkled*" (Lev. viii. 30).

The spiritual significance is great. The Holy Spirit was, indeed, given to Jesus, our great High Priest, *without measure* (John iii. 34); to us it is given *according to measure*. We have a beautiful allusion to this in the 45th Psalm and 133rd Psalm: "Thou lovest righteousness and hatest wickedness: therefore God, even thy God, hath anointed thee with the oil of gladness *above thy fellows*;" "It is like the precious



PRIESTS AND LEVITES.

ointment *upon the head*, that ran down upon the beard; that *went down to the skirts of his garments*." Here we see the Lord Jesus in type. The Holy Spirit was *poured* upon Him as the *Head* of that mystical Body of which all believers are the members. That Holy Spirit descends on them through Him. On Him it was *poured*; on them it is *sprinkled*. He has that Spirit through His own intrinsic excellence as the *Father's Son*; we have that Spirit only by virtue of our union with Him as *adopted sons*.



THE HIGH PRIEST.

And yet, observe, that when Aaron is looked at *in connection with his sons* (Lev. viii. 30)—when *they* and *their* garments are sprinkled with the holy oil—Aaron and his garments are also sprinkled along with them. When it was *poured* on Aaron's head alone, he stands before us as a type of Christ. When it is sprinkled on him and his sons together, he stands before us as a type of Christ in *relation to*, and in *union with*, His people. Aaron was to be associated with all his *sons'* services, though *they* were not to be associated in all *his*. So with the Lord Jesus. He was in Himself the One “whom *the Father* had *sanctified* and sent into the world;” but yet in connection with His people He says, “*For their sakes I sanctify myself*, that they also might be sanctified through the truth.”

Mark again that in this anointing of Aaron *alone* the *blood* is not mentioned. Only one thing is named—the anointing oil. With the sons how different it was! The blood is applied *first*, the oil *afterwards*. Aaron *then* has also the blood applied to *him along with them*. Aaron, standing alone, represents Christ. *He* needed no blood to wash away His sin, for He had none; but His people must be washed from their sins in the blood of the Lamb before they can be anointed with the Holy Ghost. *We* are all sinners, and the blood must be the ground of our standing. We have no other. The Holy Spirit is given to *us* because we are blood-washed; whereas *He* was intrinsically spotless—the Holy One of God—and, therefore, He was filled with all the fulness of the Holy Ghost.

Observe again that the heads of both Aaron and his sons were covered when the holy oil was put on them. This covering was a token of their *subjection* to God. There was an express command also that it was not to be put on man's *flesh*—"upon man's *flesh* it shall not be poured" (Exod. xxx. 32). It was poured on Aaron's *mitre*, (Lev. xxi. 10-12), and thence flowed down to the skirts of the garment. Thus Aaron and his sons received the anointing, not in their character of *men*, even though they had been *washed*, but only as *priests*. The oil was put upon them through, and because of, their *vestments*. "They received it not as those who were to devote their energies to the purposes of mere human life below, as if they were citizens of earth; in that case it would have been poured on their *flesh*: but as those who *were dedicated to God* and acted towards men on new principles *derived from the sanctuary in which they served*. The holy oil was to infuse sanctifying power and fragrance into the new relations and offices which they were to sustain as priests."

In the case of Aaron and his sons it was the *office* which gave dignity and excellence to *them*; whereas in the case of the Lord Jesus, whom Aaron represented, it was *His own* excellence and dignity which gave character to His *office*—in virtue of the glory of His own eternal person (Heb. vii. 3; v. 5, 6).

Now that Aaron had been completed, his sons were taken and clothed with their priestly garments. This done, all things were now prepared for the offerings of consecration. These were three, "the

bullock for the sin offering" (or, as it might be rendered, the bullock—the sin; the word "offering" never being found in the Hebrew connected with any of the sacrifices), the ram for the burnt offering, and the ram of consecrations.

The first of these was the bullock for a sin offering. This is the first time that an offering exclusively for sin had been set apart; for we must remember that *this eighth chapter of Leviticus in which this is recorded precedes, in point of time, the first seven chapters of this book.* Aaron and his sons laid their hands on the head of the bullock, and thus transferred to it their sins. It was then killed. Moses next "took the blood and put it, with his finger, upon the horns of the brazen altar round about, thus purifying it, and afterwards poured the blood at the bottom of the altar and sanctified it to make reconciliation upon it" (Lev. viii. 15).

Thus the altar was established on blood. It was the very basis on which it stood. This altar was Israel's place of access to God. On it all their gifts were to be presented. Without shedding of blood there was no transfer of sin from the priests; without shedding of blood there was no purification of the altar; without shedding of blood Israel could neither draw nigh nor present any gift.

After this a part of the bullock, namely, all the fat that was upon the *inwards*, the caul above the liver, and the two kidneys and their fat, were burned *upon the altar*: then the bullock itself, with its hide, its flesh, and its dung, were burned *without the camp*.

Two distinct words are used for these two burnings.

One is used when the whole animal or parts of it were burned upon the altar of burnt offering, and indicates that a *sweet savour* is going up to God. The other word is used when the victim was burnt for sin outside the camp, and has attached to it the idea of *fierce consuming fire*, and is used for burning *in wrath*. From the *first* word, *incense* is derived (see Exod. xxx. 7, 8 ; Exod. xl. 27 ; Lev. i. 9-17 ; Lev. ii. 9, 16). The *second* word is used in connection with the judgment on Nadab and Abihu (see Numb. xvi. 37), and is confined to the burning of the sin offering outside the camp (see Lev. iv. 12, 21 ; Lev. xvi. 27, 28 ; Exod. xxix. 14 ; Numb. xix. 5).

What is the spiritual application? The Lord Jesus is the sin offering here. He was the victim on whose blessed head was laid the weight of the sins of all the priestly family. He bore the wrath of God on account of that sin, and suffered without the camp. At the same time His death was the precious odour of a sweet savour unto God. Thus He fulfilled in His own one offering, once offered, the two aspects shadowed forth in the bullock for a sin offering—that part which was burned without the camp, and that which was burned upon the altar of burnt offering.

The second offering that was brought was the ram (Exod. xxix. 15-18 ; Lev. viii. 18-21) for the burnt offering. Again Aaron and his sons laid their hands upon the head of the victim. All their failure in obedience was thus transferred to it, and it was slain. Moses again sprinkled the blood upon the altar round about. Thus the altar was completely consecrated

by blood. Blood had been put on the horns, and now blood was sprinkled round about it. Top, base, and sides—pointing in *every* direction—were thus sprinkled with blood; for there can be no drawing nigh to God, no worship, no approach whatever in *any* direction, except through blood. “And he cut the ram into pieces, and Moses burned the head and the pieces and the fat. And he washed the inwards and the legs in water; and Moses burned the whole ram on the altar” (Luke vii. 20, 21). The washing of the inwards represents the perfect *inward* purity of the Lord Jesus. The *inwards* and the *legs* were thus washed. Both *internally* and in His entire *walk* there was that spotless purity in the Lord Jesus. And the whole being burned on the altar shows us His perfect acceptance in God’s sight—as the One in whom the Father delighted—an odour of a sweet smell. His entire Person and His whole life were a burnt offering to the Father most precious in His sight. The head, the inwards, the legs—the *mind*, the *heart*, the *walk*—all in their several “*pieces*” were each equally spotless and precious. Of every part, as He lay upon the altar, a consecrated offering to His Father, the voice might again be heard from heaven, “This is my beloved Son,” “in whom my soul delighteth.”

In the bullock for a sin offering we behold Christ chiefly as bearing our sin; and yet even there, by parts being burned on the altar, we see His preciousness in God’s sight as the sin-bearer. Here we are called to behold Him in our own stead rendering *us* precious to God. The aspects of the two offerings

are different. The one presenting more the *sin* side, and *wrath* on account of it; the other the *justification* side, and our *value* in God's sight on account of it. Yet in both the blood is equally prominent, reminding us that whatever view we gain of Christ and our union with Him, *that* is the grand foundation on which everything rests.

The third and last offering brought was the "ram of consecrations." This was the most important of all, for by it the high priest and his sons were fully set apart to their work. It was called the "ram of consecrations," or of *filling the hands*. "And Aaron and his sons laid their hands upon the head of the ram. And he slew it: and Moses took of the blood of it and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot. And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ears, and upon the thumbs of their right hands, and upon the great toes of their right feet." Thus Aaron and his sons were not only fully forgiven, shadowed forth by the sin offering; not only fully justified and precious in God's sight, shadowed forth by the ram of burnt offering; but here they are in their *members*—heads, hands, and feet—mind, works, and walk—consecrated by the blood to God's service. Their *ear* was to hearken to God's *voice*. Their *hands* were ever to be engaged in God's *works*. Their *feet* were ever to be found walking in God's *ways*.

We observe here that the ear is *first* touched with the blood. The ear is the avenue to the heart. Thus

we find this faculty is the first addressed all through the Bible : “ *Hear*, and your souls shall live : ” “ he that hath an *ear to hear*, let him *hear* : ” “ *hearken unto Me*, ye that follow after righteousness,” &c., &c. The hand is put next, and the feet. The heart gained, the hand and the foot will quickly follow. “ I will *run* in the way of Thy commandments when Thou hast enlarged my *heart*.”

Moses next sprinkled the blood upon the altar round about, thus consecrating it, along with themselves, to God’s service.

But though Aaron and his sons had been fully forgiven in the sin offering, fully justified in the ram of burnt offering, and their members set apart by the blood to the Lord’s service, yet what of all this without the power of the Holy Ghost ? “ And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron and upon his garments, and upon his sons, and upon the garments of his sons with him ; and he shall be hallowed, and his garments, and his sons’ garments with him ” (Exod. xxix. 21). Here we see they were all, both their persons and everything belonging to them, brought under the *anointing oil*. The blood-bought ones, consecrated to the Lord’s service, are brought under the power of the Holy Ghost. They are to live in the Spirit, walk in the Spirit, and be led of the Spirit. It was blood and oil. The two are inseparable. Redemption through the blood of Christ and the anointing of the Spirit go together (2 Cor. i. 21, 22 ; Eph. i. 13, 14). This blood with which they were sprinkled is said to be taken from off the altar.

(21st verse). Its having been received on the altar was an evidence of its being acceptable and well pleasing to God, and its preciousness *as thus accepted* was now imparted to their persons and to everything connected with them. Themselves, their office, with all its varied furniture, were placed under the preciousness of the blood, and this also in connection with the anointing oil. They were washed at the first, as we saw. We have thus the three distinctive marks on the Lord's priests—"the spirit, the water, and the blood" (1 John v. 8).

But the distinctive part of the consecration ceremony was in the consecration, or "filling the hand." "Also thou shalt take of the ram, the fat, and the rump, and the fat that covereth the inwards, and the caul above the liver, and the two kidneys, and the fat that is upon them, and the right shoulder; for it is a ram of consecration. And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the Lord: and thou shalt put all in the hands of Aaron and in the hands of his sons, and shalt wave them for a wave offering before the Lord. And thou shalt receive them of their hands and burn them upon the altar for a burnt offering, for a sweet savour before the Lord; it is an offering made by fire unto the Lord" (Exod. xxix. 22-25). Here we have two aspects of Christ, one in the parts of the animal, the other in the unleavened cakes. The priests were every one of them to have their hands filled with these. Christ as the sacrifice, typified by the parts of the animal; Christ as the living bread, typified by the unleavened

cakes. Their hands were thus to be *full* of Christ. No room for anything but Jesus now. Jesus as our substitute; Jesus as our accepted offering, precious in God's sight; and Jesus as our daily bread. This was in reality the consecration part. And what is all consecration to God but the whole hands filled with Jesus? If they are not filled with Him, the world or the flesh or the devil will soon fill them. But now we have done with these for ever. Now our motto is, "To me to live is Christ, and to die is gain."

And being in their hands it denoted possession, *personal appropriation*. The true priest, the child of God, must know that Christ is his and he is Christ's. In vain will the hands be full of Jesus without. How can he speak for Jesus if he know not whether he has passed from death unto life? Where will be the joy of working for Jesus unless he can say, "Christ is mine, and I am His?" His hands will hang heavily, his heart will be clouded, his whole soul lack light, and peace, and joy. No; he who would devote himself to Christ, who would have his hands full of the precious treasure to give out to others, must himself know the power and the blessedness of full acceptance with God, and joy in the Lord, by personal union with a living Saviour.

And, lastly, what was done with this ram of consecrations? Two things: part of it was burned upon the altar for a burnt offering, for a sweet savour before the Lord (Exod. xxix. 25), and the other part was eaten by Aaron and his sons (verses 27, 28). To *feed* on anything is to be strengthened by that on which we feed, and it is also the sign of fellowship

with God. This was now the case with the consecrated priest. He fed on part of that on which the holy fire on the altar had fed. Thus God and man are seen feeding on the same ram. God and His people have communion—joy together in the same precious Jesus. Thus they were to feed together at the door of the tabernacle of the congregation for the entire *seven days till the eighth day came round*.

May our souls thus live day by day upon Jesus, awaiting that blessed time when we shall meet together in the paradise of God. Jesus is the joy and delight of our God; may He be ours also! May we thus live till the morning shall appear when we shall enter, with all His saints, into that fulness of joy at His right hand, where there are pleasures for evermore.

I would close these remarks with a few practical remarks respecting the anointing oil.

“We are told it was most precious and fragrant. In this respect it sets before us the anointing of the Holy Ghost as seen in the life of the Christian affecting the heart or inner man, first, with its holy influence; and from the heart, as from a fountain or box, filling the entire life with the savour of holiness: so sweetening the spring within, that the waters which flow therefrom are sweetened too; affecting the entire moral nature; softening the natural dispositions; controlling tempers; regulating the affections; subduing the evil propensities; hallowing the feelings; chastening the desires; and so shedding a sweet perfume over the whole man: the graces of the Spirit made so evident as to be felt and acknowledged by

others; contributing to the man a sacred something which he carries about with him unconsciously; as the face of Moses shone after his lengthened intercourse with God on the mount, and he wist not that it did so, bearing about with him and upon him, un-awares, the reflection of God; so, this abiding presence of the Spirit makes itself *felt* as the odours of the East do when carried about the person. This idea is contained in the words in Prov. xxvii. 16: 'Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself:' signifying, that as it is impossible to suppress or hide the free wind of heaven, neither can fragrant perfumes, if carried in the right hand, be so suppressed as not to discover their presence. So decidedly, instinctively, naturally, and habitually should the spirituality of a believer betray and discover itself.

"The holy oil was *inimitable*. Nature cannot produce the graces of the Spirit; they are something far beyond natural illumination, or gifts, or talents; something that cannot be gleaned from books, or gathered from human learning; something so express and peculiar, that there is nothing else like it. To imitate the work of the Spirit is to destroy one's self. Beware of hypocritical pretensions. Beware of counterfeit spirituality. Beware of spurious imitations in religion. *Beware of adopting an experience that is not really your own.* Beware of taking your religion from good books, or good persons, and so wearing false colours. Be thoroughly *genuine*. Be strictly honest and transparent. God sees through and through, even if man does not. Dread fictitiousness

and false pretence as you would the most deadly poison. Recollect that to attempt an imitation of the holy oil was death (Exod. xxx. 32, 33).

“This holy oil gives to the Church her freshness and her beauty. In this light we can understand the 133rd Psalm: ‘Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.’ Oh! for more, far more, of this excellency of union amongst Christ’s members. The more their union with the Head is realised, the more their union with each other in Him must be enjoyed. It is not union with particular churches which promotes brotherly love. It tends rather to break it. Only union with Jesus can cement the whole body in one. And when all are thus felt to be one, the dew of heaven descends in refreshing experiences, and *there* God commands the blessing.

“We are taught, also, the completeness of the cleansed sinner’s dedication unto God. From the ear to the toe the man was touched with blood and oil; from head to foot the man was set apart for heaven; *the whole man was God’s*. And, as you observe in the passage, the *right* ear, *right* hand, and *right* foot were selected for anointing, we are further taught that the *best* and *strongest* of the entire man were claimed for God. The head, the hand, the feet; the intelligence, the action, the walk; each and all,

and the best of each and all, are God's. The consecration seemed to say, *hear* and *think* for God; *work* for God; *walk* with God: nothing can be higher, holier, or happier than this; 'therefore, glorify God in your bodies and in your spirits, *which are God's.*' "

Reader, are you born again? Have you been washed in the blood of the Lamb? Oh, make no mistake here! Has your religion been a *real* change—a turning from Satan to God, from darkness to light? Make no mistake *here*. You can make it but once, but then it is made for ever!

CHAPTER XI.

THE EIGHTH DAY SERVICE.

LEVITICUS ix.

So soon as the seven days were completed, on the eighth day Aaron and his sons entered upon their duties, both for themselves and for the people.

But this eighth day is of great significance. Seven days is a term including our ordinary week. The *eighth* day is something beyond—something new—something out of the ordinary arrangements of time, and has, in consequence, great spiritual significance. On the seventh day our Lord rested in the grave. On the eighth day—the *first* of a *new* series of time—He rose from the dead as the Head of the new creation of God. It was after His resurrection that our Lord entered as High Priest within the veil. Thus we see the close connection between priesthood and resurrection. Thus Aaron and his sons entered on their priestly functions on the eighth day, and thus shows us that our true priestly functions are to be exercised in the power of the resurrection life, into which we are brought by union with our risen Head. We are now to walk in “newness of life,” and all our

priestly service is as those who have entered into the sanctuary on high with our risen Head. All our power to serve God and to serve others, all our power to walk as strangers and pilgrims here, is the result of resurrection.

On the eighth day Aaron offered all the different kinds of offerings mentioned before, adding only one—a bullock and a ram for a *peace* offering. This was the concluding sacrifice. It brings before us the *result* of all the others. The sin offering, the ram for a burnt offering, and the ram of consecrations or filling of the hand, bring before us Christ as our sin-bearer, Christ as our burnt offering—an odour of a sweet smell in the presence of our God, Christ as our daily food, and now this peace offering seems to say Christ is our peace: “having made peace through the blood of His cross:” “Peace I leave with you, my peace I give unto you.” Yes, peace with God—this is the blessed *result* of all He has done for us.

And this word “peace” is in the plural number, to convey to us that in Christ we have, as the result of His finished work, *all kinds of peace*. Peace now, peace hereafter. Peace in life, peace in death. Peace for the conscience, and peace filling the whole soul from day to day. “Thou wilt keep him in perfect peace (peace, peace, *see margin*), whose mind is stayed on Thee, because he trusteth in Thee” (Isa. xxvi. 3).

Aaron, having offered *this* and the other offerings, lifted up his hand towards the people, and blessed them, and then went in with Moses into the taber-

nacle of the congregation (Lev. ix. 22, 23). There is a beautiful fulfilment of this type in the history of our Lord in the New Testament. He had offered in His own person the sin offering, and burnt offering, and peace offering on Calvary; and taking His disciples out to Bethany (*see* Luke xxiv. 50-53), He was about to lift up His hand as the true Aaronic High Priest and bless them, and then pass for a while into the tabernacle on high, "the true tabernacle which the Lord pitched, and not man." He had gathered His band of loved ones around Him, and now He is seen ascending. But the last sight they catch of their loved Lord is His outstretched hands uplifted over them in blessing. Thus He entered the tabernacle.

But why were the outstretched hands of blessing the *last* form in which they saw Him? It was to show them that thus He would be engaged on their behalf in heaven; that though the *human* hands could not be *seen* they would be uplifted *there*, and faith could behold them from day to day. But observe, that after Aaron had been for a time *hidden from view* in the tabernacle, he came out again, and again blessed the people. This time "the glory of the Lord appeared to all the people" when he came out, and all the people "shouted for joy, and fell on their faces and worshipped" (Lev. ix. 23, 24).

So will it be with our great High Priest. He has gone for awhile inside the tabernacle, but He will soon reappear. When He does the glory of the Lord shall appear to all the people. Then shall His people raise a wondrous shout of joy. Then shall be wor-

ship so pure, so holy, so blessed as the Church has never yet offered. Yes, this is now our blessed hope. For this the Church waits. For this creation groans and sighs. "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Even so; come, Lord Jesus.

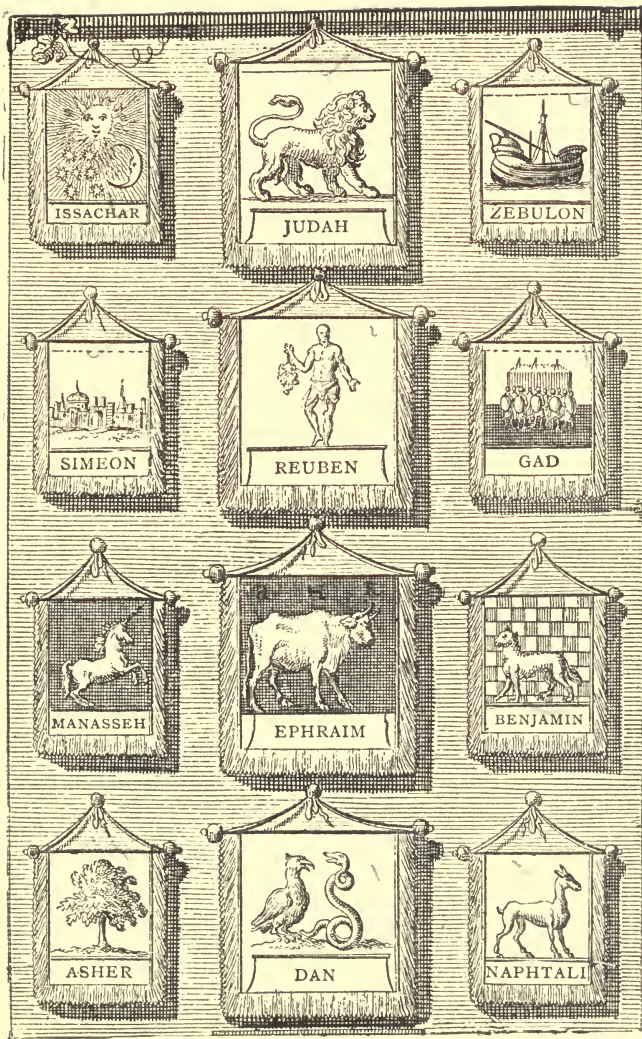
The form of the blessing with which Aaron on this occasion blessed the people, is recorded in Numbers vi. 23-27. It will be profitable to call the reader's attention to it ere I close. I will confine my remarks to two aspects of this blessing; first, the people blessed; and secondly, the source of blessing. First, then, the people blessed. Who are they that are thus blessed? Are they the Lord's children, simply as such, on whom this blessing is pronounced? If we refer to the portion of Scripture with which it stands connected, we shall see that it is *not* the people of God, simply as such, who are thus blessed, but the people of God in a particular character. The first six chapters of the Book of Numbers present us with that character. In the first chapter the children of Israel "declared their pedigree after their families" (verse 18). This was the first step. So it is now. A man must be able to declare his *spiritual* pedigree. Is he "born again?" Is he *related* to the Lord Jesus by a *new* birth? Can he say, "Christ is mine, and I am His?" No spiritual pedigree without this. No being numbered with the true Israel without this. No "blessing" of the Lord without this.

Secondly, those who can declare their pedigree must "go forth to war." Fifteen times is this ex-

pression used of Israel in this first chapter. So is it also with the spiritual Israel—with those who can “declare their pedigree”—they must go forth to war. “Fight the good fight of faith;” “put on the whole armour of God;” “I have fought the good fight.” In fact, the whole of the New Testament rings with the sounds of battle. From the moment we are born again the battle begins, and never ends till the Lord comes again. And he who would have the “blessing” of the great Captain of our salvation must “manfully fight under His banner against sin, the world, and the devil, and continue Christ’s faithful soldier and servant unto his life’s end.”

Thirdly, “Every man of the children of Israel shall *pitch by his own standard*” (chap. ii. 1, 34). Each child of God must know his own place, and keep it. What confusion there would have been on the march in the wilderness had the Israelites not known this! How it would have hindered their progress! So must the Christian know it too. Whether sweeping a crossing or ruling an empire, let each one know the calling whereunto he is called of God, and keep it. Thus *progress* will be made. Thus God will be glorified. Let each one see, then, that in the march through this wilderness to the promised land, “he pitch by his own standard.”

Fourthly, “Take the sum . . . of all that enter into the host to do the *work* of the tabernacle” (chap. iv. 3), “to do the services of the tabernacle” (chap. iii. 8). In chapters three and four we are presented with the Israelites as “*workers*” for God.



THE BANNERS OF THE TRIBES.

So must the Christian be “a worker together with God;” “always *abounding* in the work of the Lord.” That work may be obscure—the world may never notice it, but still, if done to the Lord, it shall never lose its reward. Some of Israel we find in this chapter were put to take charge of pins and cords! (*see ver. 37*). What menial work to spend all one’s days in looking after a few old boards and pins and cords! Ah! but it was the *Lord’s* work, and should in due time meet with a rich reward. “That which *God* has cleansed call not thou common or unclean.”

Fifthly, “Command the children of Israel that they put out of the camp every leper, and whosoever is defiled by the dead, both male and female shall ye put out; *without the camp shall ye put them*, that they defile not their camps in the midst whereof I dwell” (*chap. v. 2, 3*). Here we have the children of God separating themselves from all sin and uncleanness. So must the Christian ever be. “Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God;” “come out from among them, and be ye separate; touch not the unclean thing.”

Lastly, “Speak unto the children of Israel . . . to separate themselves unto the Lord” (*chap. vi. 2*); “He separateth himself unto the Lord” (*ver. 6*); “the consecration of his God is upon his head” (*ver. 7*); “he is holy unto the Lord” (*ver. 8*). Here we have the children of Israel as Nazarites *consecrated to God*.

Mark now, reader, who they are on whom the blessing of the Lord is pronounced.

They declare their pedigree.
 They go forth to war.
 They pitch by their own standard.
 They are "workers together with God."
 They are separate from sin.
 They are separated unto God.

Now, let us glance at our second part—the *source* of blessing.

Observe, it is a blessing consisting of three parts or divisions, and the *second member of each sentence explains and unfolds the first*. Observe, also, that it is the blessing of the Triune God—each Person of the Trinity is pronouncing *His own* blessing—that which is the peculiar office of that Person to bestow. The word also rendered "Lord" is, in fact, "Jehovah," or the "I am"—God in *covenant*. The blessing, then, stands thus:—

"Jehovah bless thee, and keep thee.

Jehovah make His face shine upon thee, and be
 gracious unto thee.

Jehovah lift up His countenance upon thee, and
 give thee peace."

The first sentence is the blessing of God the *Father*; the second that of God the *Son*; the third that of God the *Holy Ghost*.

In the first the blessing of the Father pours itself out through the appointed channels, the Son and the Holy Ghost. The blessing of Jehovah (the Father) is God in *action*. He is the *Keeper* of His Church;

“Holy Father, *keep* through Thine own name those whom Thou hast given *Me* ;” “*kept* by the power of God through faith unto salvation ;” “He that *keepeth* Israel will neither slumber nor sleep ;” “the Lord is thy *Keeper*.”

The second is equally striking: “Jehovah (the Son) make His face shine upon thee, and be gracious unto thee.” Here God the Son is the *face* through whom the light of the Father shines, and that light is defined in the second member of the sentence as *grace*. Consider for a moment this beautiful figure. If *you*, reader, are speaking to any person, and want to know that man’s heart and thoughts, how do you strive to know them? Every man is *invisible* to his fellow-man. You cannot read his thoughts or feelings, his desires or affections. But if you want to *get at them* you look into his *face*. This is the nearest approach you can make to what is *invisible*. So with God. He is invisible. “No man hath seen God at any time.” But this *invisible* God has a *face*. That face is *Jesus*. If you want to know the *Invisible* God, you must turn and look into the Face—Jesus. There is no other way of getting to know Him. “The Only Begotten in the bosom of the Father, He hath declared Him :” “God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the FACE—Jesus Christ.” All light pours itself through the medium—the sun. Christ is the Sun of Righteousness. All light, life, and glory pours itself out of the Father’s heart through Him. In the first chapter of Genesis we find light was created before

the sun. The universe was full of light, mingling itself confusedly with the darkness, and this long before the sun was created. The sun itself is a dark body. It is merely a medium or channel like the moon, through which the light pours itself. On the *fourth* day "God made two great *lamps*" (not *lights*) (Gen. i. 16). Through these lamps the light poured itself on the earth. The sun is one of them. "One *day* is with the Lord as a *thousand years*." In the *fourth* thousand year God sent Jesus into the world, and made all light pour itself through Him. For three thousand years there had been abundance of light in the Jewish Church, and in the heathen world. But *now* God set forth Jesus, and made all light shine through Him. And this light and life and glory shining out from the Father is not *scorching*. No, it is described in one word—"grace." The rays of the natural sun would scorch every green thing on earth. But they come through the atmosphere, and are thus softened, and bless us. So the rays of a Holy God shining through Jesus are all *grace* to the soul, making it live and grow. This is the blessing of this sentence: "Jehovah make His FACE shine upon thee, and be *gracious* unto thee."

But what if this grace, coming from the Father and shining through the Son, take not *hold* of the soul? You may put the plant in the ground, but what if it do not lay hold of the soil, and the soil lay hold of it? It can never grow. Despite all its favoured circumstances, it will only wither in the midst of them. So with the soul on whom the light of God's grace shines in the Face of Jesus. It

must be *applied* to the soul, and the soul incorporated into it. Now, this is the work of the Holy Spirit, and of Him only. Without this work *all* God's "grace will be received in vain."

This brings me to the third blessing. "Jehovah (the Spirit) lift up His countenance upon thee, and give thee (or *set* or *establish* thee in) peace." He causes the graft to *take*, so that the life from the stem flows up into it. He causes not only the light to shine upon the plant, but its properties to enter into it and make it grow. Mark the word used here, "*set* thee in peace." It means that the Holy Spirit may *set us into* all the blessings mentioned previously—*set* us into the "fulness" of the Father, and into the "grace" of the Son, and that the *result* of it all will be "*peace*" to the soul. The word "*peace*" is in the plural, and means *all kinds* of peace.

"Jehovah (the Spirit) lift up His countenance upon thee." The lifting up of the head is, in Scripture, always a sign of joy. There is a difference, too, between the face and the countenance. The face of a man is one thing, but the *expression* is another. We all know the difference. The "face" is Jesus, but the *expression* or "countenance" is the *smile* of Jesus, which sends joy into the soul that is looking up. God's peace is God's smile finding its way into the heart of His child, and filling him with joy and gladness. This is the Holy Spirit's work—the "lifting up of His countenance" upon the soul. Reader, may *this* blessing be *thine*!

And then it is added, "they shall *put my name*

upon the children of Israel." What is God's *name* put upon His child? It is the "fulness" of the Father, the "grace" of the Son, and the "peace" of the Holy Ghost. It is these leaving their own proper *mark* on the Christian's *heart* and *life*. It is that which, *fully* seen in heaven, must also be seen on earth—"having *their Father's name written on their foreheads*." Yes, Jesus *seen* in us, and *enjoyed* by us—this is God's name written. Oh, reader, "make *this* vision plain upon the tablets of thy life, that he may run that readeth it" (Hab. ii. 2).

And lastly, what was a *prayer* now closes with an *assurance on God's part*. Each blessing had been a prayer. Now Jehovah, the *Triune* God, answers, "I *will* bless them." Yes, God is faithful. His child, who knows he is "born again," who is "a warrior," "pitching by his own standard," "working together with God," "separate from sin," and "separated unto God"—shall never lose the blessing. He shall hear, as God's *final* word, in every duty, in every pleasure, in every sorrow, in every joy, at all times, and under all circumstances—"I *will* bless thee."

Reader, may *you* hear it.

CHAPTER XII.

CONCLUDING THOUGHTS ON PRIESTHOOD.

It appears from Numbers xxix. that there were every year sacrificed at the tabernacle at the national charge the following number of beasts: 1101 lambs; 132 bullocks; 72 rams; 21 kids; and 2 goats. These made up the morning and evening sacrifices. Besides these there were a large number of voluntary or prescribed offerings of individuals (*see* Lev. xii. 1-8; Luke ii. 24; Lev. xiv. 2-7; Matt. viii. 4).

“There were two subjects about which the Sanhedrim were particular in the appointment of the priests. One was as to their genealogy, the other as to any physical defects. If the candidate failed to satisfy the court as to his perfect legitimacy, he was dressed and veiled in black and permanently removed. If he passed that ordeal, inquiry was next made as to physical defects. Maimonides enumerates a hundred and forty that permanently, and twenty-two that temporarily, disqualified. Those who had passed the twofold test were dressed in white raiment, and their names were properly inscribed in the register. To this pointed allusion is made in Rev.

iii. 5 : "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." (Edersheim on the Temple, pp. 71, 72.)

The priests were barefooted in all their ministrations. The tabernacle also itself rested on the bare earth. The reason of this was, as we have before noted, that nothing representing Christ was to be beneath the feet. The tabernacle and the priest both represented Christ, and therefore there was nothing beneath their feet: "of how much sorer punishment shall he be thought worthy who hath *trodden under foot* the blood of the Son of God?" The blood was sprinkled on the lintel and side-posts in Egypt, but *not on the ground*.

It is exceedingly interesting to notice the accumulation of incidental proofs, clustering around our Lord's life and death when on earth, of His being the High Priest and the Most High God, and the places in which those proofs present themselves. Let us, in concluding, notice a few:—

It was predicted that the sceptre (or tribeship) should not depart from Judah till Shiloh (or Messiah) came. This was remarkably fulfilled. The tribeship departed from them when Christ came, but not before.

The veil was "rent from top to bottom" at His death. The veil was Christ's flesh. Here we have the notice that the way to God's presence lay through the *rent* flesh of Jesus Christ.

When our Lord was summoned before Caiaphas the high priest, and testified that He was the Son of God, Caiaphas rent his garments. Now it is declared

in the law (*see* Lev. x. 6), that whenever the high priest rent his garments the priesthood was to pass from him. This is the only record in the entire history of Israel of the high priest rending his garments. Why was this? Was it accident? No; it was God's doing. It was God saying, as plain as words could say, "The High Priest is *there*. It is my beloved Son. It has passed away for ever from Israel."

Again, Caiaphas it was who prophesied "that one man should die for that nation, and that the whole nation perish not." Here was Israel itself, in the person of its head, declaring Christ to be the substitute for sinners. Was this accident? No, verily!

Again, Pilate wrote a title on the cross in Hebrew, Greek, and Latin: "This is Jesus, the King of the Jews." They were indignant, and replied, "Write not 'King of the Jews,' but that He *said*, 'I am King of the Jews.'" Pilate answered, "What I have written, I have written." Was this accident? No: it was God making the Roman or Gentile world, and the Jews along with them, to declare His beloved Son to be "King of kings, and Lord of lords."

Once more, Moses limited the priest's office to the family of Aaron, so as to render it death for any other to take that office, yet made no provision for what, humanly speaking, was a very probable contingency—Aaron's family becoming extinct. The whole system of religious worship was thus endangered. Why should one so wise, so evidently provident of the future, have so acted, but that he was divinely assured Aaron's family would not be extinct till the Messiah whom it typified should appear?

Thus we have Christ incidentally acknowledged as—

The Shiloh, or Gatherer of the People ;
The High Priest ;
The King of kings ;
The Substitute for sinners ;

and through the rent veil, the earthquake, the riven rocks, and the reappearing of those who had been dead, at His crucifixion, as the mighty God.

May this God be *our* God, our Saviour, our Friend, from this time forth and for evermore !

THE OFFERINGS.

THE OFFERINGS.



CHAPTER I.

THE OFFERINGS IN GENERAL.

How general has been the thought that it is only in the revelation of God's written Word that we can know anything of redemption, expiation, and vicarious sacrifice! God's two Books—Revelation and Nature—have been divorced, and more than divorced, set in direct antagonism to each other from age to age. It is quite true that had the Bible never spoken, we never could have *interpreted* the language of Nature. Her hieroglyphics would have remained unread for ever. But, Revelation having uttered its voice, its echoes have been heard in every department of Nature. The bowels of the earth, the depths of the sea, the universe on every side, has responded to the cry, "Behold the Lamb of God, which taketh away the sin of the world." The laws of nations, the usages of society, the commonest incidents of every-day life, the dust beneath our feet, the lichen on the crumbling rock, the air we

breathe, each in its turn not only *illustrates* the great doctrine of sacrifice taught in every page of God's written Word, but is governed by the same great law. Each one has graven upon it in letters of light, which all may read, "Without shedding of blood is no remission of sin." It is true, indeed, that for ages we have been asleep. Men are now waking up. The light of a new morning is shining upon Nature in every department, and men are beginning to read characters written there which the long dark night of ignorance, prejudice, and sin has concealed from view. To all but the man whose eyes are absolutely shut, Nature is telling her tale, and every line is the counterpart of divine Revelation. We can only rightly estimate the fearful character of sin when we think of its power to blind men to the great fact to which I have just called attention.

I have spoken of Nature's teachings, however, as "hieroglyphics;" and, indeed, they are. The whole of the visible world is a hieroglyph or picture-writing, to which the Gospel of Christ is, as it were, the Rosetta Stone, making—*when once mastered*—all the rest plain. Nature, yea also Providence, is thick with dark anomalies; day unto day these utter speech, and night unto night declare knowledge—a language of sign and parable *where the voice is not heard*. One there is, only One, who can interpret them, and "show us plainly of the Father." God's bow lies upon the cloud of everything around, yet light does not break through it till we see Him in whom the brightness of God's glory shines. Human life is beset with

contradictions, at the solution of which we are but guessers until Christ solves the riddle that was too hard for us, bringing forth "meat out of the eater, and out of the strong One sweetness;" for "in Jesus Christ all contradictions are reconciled."

The offerings of Leviticus are the interpreters of the great law of expiation and sacrifice written on everything around us. They show us, in varied aspects, the great truth which underlies everything in nature and in grace—redemption. Jesus—that is the highest, the noblest study for man. Jesus dying, Jesus rising from the dead, Jesus ever living on high for man—this is the tale all Nature has to tell in ten thousand different forms, and which Revelation has to interpret. It is a noble study! It will occupy *eternity*. It has depths the longest line has never sounded. It has heights the loftiest flight has never reached. Jesus! the new-born soul utters it, and feels that it has, in its farthest reachings, barely touched the surface of the infinite grace and mercy and love and wisdom and knowledge which lie beneath. And as it stands upon that surface uttering that wondrous and blessed name, Angels and Arch-angels and all the host of heaven seem to echo in his ears, "Amen."

How beautifully this great truth is endorsed in the words of another! He says:—"The atonement of Christ was not an abrupt, isolated occurrence, having no relations with the previous history of mankind. It is not reasonable to suppose that an event so mysterious, so astonishing, involving such momentous consequences, past, present, and future, was

ushered upon the stage without any previous warning—without any anticipatory likeness in persons and things which, in some measure, should prepare the minds of men for its understanding, and their hearts for its reception.”

“Survey the face of Nature as it is now arranged, and you find everywhere prospective contrivances—acted prophecies—in their own order wonderful and convincing. Everything lower in order, or earlier in time, prophecies the coming of something higher and better than itself—to follow in due course, and to announce in its turn something higher still. The mineral world sends forth its herald voice in its crystallisations to proclaim the coming glory of the vegetable kingdom; the world of plants in its structure and functions is full of presignificances of the animal world; there is hardly anything in the one which is not paralleled in the other and earlier system. The blossom is foretold at every stage of growth in the plant by signs that become more and more significant as the period of flowering draws nigh. And the advent of man himself is predicted, not only by the progressive arrangements of the earth’s surface through vast cycles of time, but also by a corresponding uniform ascent and approach to the physical structure and form of man in the creatures that appeared in the successive epochs. In the first zoophyte that dropped its anchor in the most ancient sea, man was created by anticipation in the thought of God; and parts of the economy of all the lower animals that preceded man, which exist but as symbols in them, acquire use and significance in him.

We thus see that the prophecies of Scripture are of a cognate character with the inarticulate signs of nature, and are but the continuation—for higher and nobler purposes, and conveyed in the grander shapes of human consciousness—of the ancient prophecies of the globe itself. The universe is constructed to an ascending scale. Every higher object takes up with it the properties of lower things, and superadds a property peculiar to itself. The vegetable takes up into its system the substances, laws, and forces of the mineral, but superadds the peculiarity of vegetable life; the animal assumes the mineral and the vegetable, and superadds the peculiarity of animal life; and man, the head of creation, recapitulates the mineral, the vegetable, and the animal, but superadds the glorious crown of reason and faith. In like manner the death of Christ takes up all the analogies of nature and of human life, and completes and invests them with new and wondrous meaning; but it adds to them a sublime and all-important quality, which, from the very limitations of their own nature, they do not possess. The typology of Scripture is founded upon, and is but the clearer and fuller continuation of the older typology of nature. There were types and shadowy rites in existence long before the Jewish economy was instituted; and all the great ideas of the Levitical law were presented in a vaguer and more obscure form in the objects and processes of creation. It is most significantly said that the Lamb was slain from the foundation of the world. The Lamb was foreordained before the foundation of the world; and redemption was the key-note of

And Prof
D. ...
g. ... has
the ...
the ...

creation to which all its parts and purposes were set in tune. It is the grand continuation, or rather the Divine climax, of that system of intervention and vicarious suffering which pervades the natural world, alleviates so much of its misery, and adds so much to its beauty and order. We see the law of vicarious action at work in the plant yielding up its life in order that the animal may be nourished, and in the sacrifice of the animal in order that the nobler life of man may be sustained."

"It would be impossible to enumerate all the striking examples of vicarious or substitutionary action in the natural world. The very commonest processes of nature are mediatorial; and the same principle follows us into the higher sphere of human life. The whole fabric of the moral world is held together by this principle." *

Again: "The appearance and work of our Saviour were prefigured by remarkable persons and occurrences in preceding ages—shadows that became more and more defined as the substance drew nigh. The long procession of the centuries, as it defiled past, strewed palm-branches in the way of Christ, and uttered its mighty 'Hosanna.' The heavenly annunciation, and the remarkable circumstances connected with the birth of Jesus, were anticipated by those associated with the birth of Isaac and Samson, and several others; the miracles of Jesus were foreshadowed by those of Elisha; the transfiguration of Jesus was typified by the transfiguration of Moses; and the ascension of Jesus by the ascension of Elijah.

* "The Two Altars;" Rev. Hugh Macmillan.

And as these events in the life of our Saviour were thus sketched faintly and in outline in previous ages, so the great event to which they led up, and from which they derived all their significance and importance—namely, the atonement on Calvary—was anticipated by the whole sacrificial system of the Jews, by the contemplated sacrifice of Isaac, and by the vengeance of Phinehas. The phrase in which the Baptist announces the first public appearance of the Saviour—‘Behold the Lamb of God, which taketh away the sin of the world!’—is the link that connects the atonement of Jesus with all the prefigurative Levitical atonements. And, in like manner, the phrase in which the Apostle Paul extols the faith of Abraham in offering to sacrifice his son Isaac, and in which the Psalmist extols the holy zeal of Phinehas—‘It was counted to him for righteousness unto all generations,’ is a bond which unites the old and new dispensations—a bond clasped and riveted by the finished work of Him who is the end of the law for righteousness.” *

Again: “Christ’s atonement was the deliberate consistent purpose of His life, the offering of the long history of His obedience and suffering, and of His death of shame and pain. Nay, more, the purpose of it dates its origin anterior to the records of creation. The real beginning of the Gospel of Jesus Christ is not where St. Mark puts it, at the commencement of His public ministry; nor where St. Matthew puts it, at the call of Abraham; nor where St. Luke puts it, at the creation of Adam; but

* “The Garden and the City:” Rev. Hugh Macmillan, D.D.

where St. John puts it: 'In the beginning was the Word, and the Word was with God, and the Word was God.' Long before man fell—long before he was created—long before the earth on which he treads was formed—this marvellous plan of mercy sprang from the Divine bosom. He was foreordained *before* the foundation of the world, in the depths of the Divine love that are too deep to fathom, in the mysterious councils of the eternal Trinity, when He offered Himself as man's Redeemer, and said, 'Lo! I come,' and the Father accepted Him, and the Holy Spirit united in the gracious scheme. He was slain *from* the foundation of the world—in the very first act of creation, for God created all things *by Jesus Christ*—in the types of nature—in the first seed that germinated from its dying in the soil—in the first animal that yielded up its life to support the life of another—in the first mineral and vegetable substance that spoke in its healing properties of the remedial scheme—in all the natural symbols that testified of some feature of His salvation, and whose meaning and application He Himself afterwards explained in His parables—and, more strikingly still, in the types and institutions of the various human economies that were framed for the special purpose of pointing to His atonement. All this shows a unity of plan and a tenacity of purpose in our Saviour's love, which must strike every thoughtful mind with amazement."*

We have referred to typical forms in *nature* in their relation to the atonement of the Son of God ;

* *Ibid.*

let us just glance at the *written Word*, and observe how it illustrates the same truth.

We observe, first, how the beginning of the Book of Genesis corresponds with the close of the Book of Revelation. It is a typical picture. There is Paradise; the tree of life; the river and its streams watering the earth; man walking in fellowship with God; the earthly Bride brought into happy fellowship with the first Adam her Bridegroom. Over all this scene sin draws a dark curtain, which spreads itself over all for six thousand years. But at the close of the Book of Revelation the veil is drawn, and these reappear in holier and brighter forms—Paradise, the tree of life, the river of water of life, man walking again in holy, happy fellowship with God—not now a single pair, but a “multitude that no man can number,” and the “marriage of the Lamb,” the heavenly Bridegroom, with His Bride the Church. To this glorious scene each one of the books of the Old and New Testament lead us up by a series of advancing steps—each book being, like the lesson-books in a school, a graduated course. Each book unfolds to us *its own* special truth, but in such a way as to leave the mind in a state of expectation of something higher.

For instance, in Genesis we are taught dispensational truth. Man is put on trial, and fails. His whole course under that conditional state of things is failure, and failure resulting in murder and every other evil, and ending with the bondage of an entire nation under a cruel king. In Exodus we

have redemption through the blood of the lamb, the people of God separated for ever from Egypt by the Red Sea, and the wilderness entered on. In Leviticus we have provision made for man to draw nigh to God in worship and communion. In Numbers we have the discipline of the way—the pilgrimage journey, with its manifold and varied experiences, so needful for us ere we can enter the promised land. In Deuteronomy we have, as the word signifies, the second giving of the law, or the further deepening in our hearts of the will and ways of God which we knew at the beginning of our course. In Joshua we have the people of God entering into the promised land—the Jordan behind them—entering into the experience of the great blessings in Christ, sitting down with Christ in heavenly places, and enjoying those blessings through fighting the good fight of faith, achieving wondrous victories through the power of faith, and made, in every “conflict, more than conquerors through Him that loved them.” In Judges we have Joshua dead, and consequent failure and discouragement, defeat and utter ruin, among God’s people; teaching us the deeply needed lesson that unless our Joshua, Jesus, lives in us and we in Him, all will be practical sorrow and ruin with us. In the Psalms we have foreshadowed the history of the Lord Jesus—His conflict and suffering, His desertion and death, all the closing Psalms full of praise, a prophetic shadow of the result of that suffering and death both to Christ and His people. Then, in Proverbs, Ecclesiastes, and Canticles we have the

three experiences of every believer—the misery of all evil; the transcendent excellence of wisdom, even the hidden wisdom of Christ; and the soul's deep experience of His unutterable preciousness. And so on with all the other books of the Bible.

But why this order in the books of the Bible? Why Genesis before Exodus, or Joshua before Judges? Because it is typical of the order of spiritual life in every believer's soul. We have, first, Genesis, or utter ruin; then Exodus, or redemption; then Leviticus, or worship; then Numbers, or discipline; then Deuteronomy, or the deepening of God's work in the soul; then Joshua, or the victories of faith; then Judges, or a more deeply realised need of abiding in Christ, and Christ in us. The order of the books is the order of spiritual life.

Look, again, at the Gospels. Why four histories of Jesus? Why Matthew before Mark, or Mark before John? Again the reason is that the order is typical of spiritual life. If four men of different trades or professions went to view our Crystal Palace—say, an architect, a builder, a painter, a mason, and were to write their account, what would be the result? We should have a fourfold or complete picture. Each one's account would be stamped with his own particular profession, yet all would be true. It would be a fourfold aspect of one and the same building. So it is with the Gospels. Matthew was a Jew, and in giving *his* account of Christ we see the Hebrew character of that Gospel throughout. He traces our Lord's genealogy, not from *Adam*, but from *Abraham*, and brings Him

before us as the Fulfiller of Old Testament prophecies. Luke, on the other hand, was a *Gentile*, and a physician. He traces our Lord's genealogy, not to Abraham, but to *Adam*, and He is brought before us in that Gospel chiefly as the Great *Physician*; as the Healer, the *human* Sympathiser, and the Friend of all men *without distinction*. John, on the other hand, had lain on our Lord's bosom, and had there learned a deeper mystery. His view of Christ was as God the Word, the Light, the Life.

But why the order of these books? Why Matthew before Mark, or Luke, or John? Because it is typical of the order of spiritual life. Matthew was a *Roman officer*, and he naturally gives us the aspect of Christ as a *King*. Mark was a *servant*, and his picture of Christ is that of the *Servant* throughout. Luke was a Gentile physician, and his picture of Christ is the *Man*. John was meditative—looked beyond the seen and temporal, and his picture is the *God*.

Now observe the order of the Divine life in the soul. When Christ enters a man's soul He comes as *King*. The will, the affections, the desires, the thoughts, the words, the ways, are subjects, and must all be brought into subjection to Him. You will never know Him as your *Servant*, the bearer of all your cares and trials, till you have received Him as King.

Having received Him as *King*, your will surrendered and everything given up to Him, you will then know Him as the *Servant*. He will bear your burdens, carry your sorrows, wait upon you to help and strengthen and bless you—will take every

responsibility of submitting to Him as your King upon Himself.

Having received Him as your Servant by trusting everything to Him, letting Him carry *you* and everything *concerning you* as a little child—you will know Him as *Man*. You will realise His *sympathy*, His *tenderness*, His *compassion*, His deep and wondrous *love* to your soul.

Having received Him as *King*, committed yourself and everything to Him as your *Servant*, experienced His compassion, and tenderness, and sympathy as *man*, you will, indeed, fall at His feet, and gladly exclaim with Thomas, “My *Lord* and my *God* !”

I might, in the same way, go through *all* the books, and show their wondrously typical aspect; but, not only so, I might go through the chapters of each of these books, and we should see the same graduated scale of spiritual teaching. Look, for instance, at the first six chapters of John. In the first we see Christ as the Word, the Light and Life, God over all. In the second—the marriage feast—we have the *fulness* that is in Christ. In the third—the history of Nicodemus—we have those to whom that fulness flows, and the condition of its reception—being “born again.” In the fourth we have the *character* of those to whom it comes—the ignorant, the lost, the outcast—the Samaritan. In the fifth—the Pool of Bethesda—it is the stream of grace *flowing wider*, even to one left behind for thirty years, showing us that no matter how far gone, or for how long, that grace is always ready. In the

sixth we see all that grace brought before us in a person, even the Lord Jesus, as the Bread of Life, to be lived upon day by day, and without which the soul can neither have health nor life.

But I forbear. Sufficient has, I trust, been shown to awaken the reader's interest and attention. The consideration of the offerings, as shadowing forth the various aspects of Christ in His person and work, will be more interesting from what has been said, and will show us that whether in nature or in grace everything spells Christ, that "of Him, and to Him, and for Him are all things, who is over all, God blessed for ever."

CHAPTER II.

SACRIFICES : THEIR NATURE, ORDER, AND SIGNIFICATION.

A FEW words on the nature, order, and signification of the offerings are here necessary.

The leading idea of sacrifice in the Word of God is substitution, in which word everything else is implied—vicarious suffering, forgiveness, atonement, and redemption. “The firstfruits go for the whole products; the firstlings for the flock; the redemption money for that which cannot be offered; and the life of the sacrifice which is in its blood for the life of the sacrificer.” This idea of substitution is expressed in the Word of God by the word “atonement,” which really means “*covering*,” the substitute taking the place of, and covering the person of, the offerer, and is thus expressed in the Psalms, “Blessed is he whose transgression is forgiven, whose sin is *covered*.”

At the very commencement of the Jewish dispensation we see the Paschal lamb, which is typical, or rather, *anticipatory* of all the others which were to follow. There was, however, one sacrifice which

required no renewal. This was when God entered into covenant relation with His people, and Israel became "the people of God." Moses then "sprinkled the blood of the covenant" on the altar and on the people. On the ground of this covenant-sacrifice all others rested. All the others that followed, or were to follow, in the future history of Israel, were either sacrifices of communion with God, or intended to restore that communion where, through sin, it had been hindered—sacrifices in communion with God or for communion with God. To the former class belonged the burnt and the peace offerings; to the latter class the sin and trespass offerings.

"The sacrifices may be divided into bloody and unbloody. The latter, which is called the *Minchah*, included the meat and drink offering, the first sheaf of the Passover, the two loaves at Pentecost, and the shewbread. In Lev. v. 11, a meat offering is allowed to be brought in case of extreme poverty for a sin offering. The meat offering was only brought alone in two instances (*see* Levit. vii. 12, and Numb. v. 15). From this it will be clear that, as a rule, the meat offering must not be separated from the bloody sacrifices. A further proof of this lies in the fact that it always varied in quantity according to the kind of sacrifice which it accompanied.

"It was a first principle that every sacrifice must be of such things as had belonged to the offerer. None other could represent him or take his place before God.

"Next, all animal sacrifices were to be free of blemishes, and all unbloody offerings to be without

admixture of leaven or honey, from their tendency to fermentation and corruption. Salt, as a symbol of incorruption, was to be added to all sacrifices (*see* Mark ix. 49).

“Three kinds of four-footed beasts—oxen, sheep, and goats; and two of birds—turtledoves and young pigeons, were appointed for sacrifices. The latter, except in certain purifications, are only allowed as substitutes for other sacrifices in case of poverty; hence no direction is given as to their age or sex.”

The arrangement of sacrifices into most holy and less holy in the Bible is of great importance. “Certain meat offerings, and all burnt, sin, and trespass sacrifices, as well as all public peace offerings, were most holy. Such were to be offered or sacrificed in one of the more holy places: they were slain at the north side of the altar; the less holy at the east or south side; and they were either not partaken of at all, or else only by the officiating priests, and within the court of the temple. The skins of the most holy sacrifices, except such as were wholly burned, belonged to the priests; those of the less holy to the offerer. In the latter case they also partook of their flesh, the only exception being the firstlings, which were eaten by the priests alone.

“The Rabbis mention the following five acts as belonging to the offerer of a sacrifice, viz., the laying on of hands, slaying, skinning, cutting up, and washing the inwards. The following five were strictly priestly functions—namely, catching up the blood, sprinkling it, lighting the altar fire, laying on the

wood, bringing up the pieces, and all else done at the altar itself.

“Having first been duly purified, a man brought his sacrifice himself ‘before the Lord;’ anciently, to the door of the *tabernacle*, where the altar of burnt offering was. In the *temple* it was brought into the great court. If the sacrifice was most holy, he entered this court by the northern gate; if it were less holy, he entered by the southern gate. Next he placed it so as to face the west, or most holy place, in order thus *literally* to bring it ‘before the Lord.’ To this the Apostle refers when in Rom. xii. 1 he beseeches us to ‘*present* our bodies a living sacrifice, holy, acceptable unto God.’

“Women might bring their sacrifices into the great court, but they might not perform the second rite—that of laying on of hands. This meant transmission and delegation, and implied representation; so that it really pointed to the substitution of the sacrifice for the sacrificer. Hence it was always accompanied by confession of sin and prayer. It was done thus—the sacrifice was so turned that the person confessing looked towards the west (or most holy place, or ‘before the Lord’), while he laid his hands between the horns of the sacrifice. If the sacrifice was brought by more than one, each had to lay on his hands. The hand, or hands, were to be laid on with *the whole force*—as it were ‘to lay one’s whole weight upon the substitute’ (see Isa. liii. 4–6).

“According to the difference of sacrifices the blood was differently applied, and in different places. In all burnt, trespass, and peace offerings, the blood was

thrown directly out of the vessel or vessels in which it had been caught, the priest going first to one corner of the altar and then to the other, and throwing it so that each time two sides of the altar were covered. Any blood left was poured at the base of the altar. In all sin offerings the blood was not thrown but sprinkled. According to the importance of the sin offering the blood was so applied either to the four horns of the brazen altar, or brought into the holy place and sprinkled first seven times before the veil, then on the four horns of the incense altar. On the day of atonement it was sprinkled within the *most* holy place. From all sin offerings, the blood of which was sprinkled on the brazen altar, certain portions were to be eaten; but those whose blood was brought into the holy place itself were burned.

“On the shedding of blood followed the ‘flaying’ of the sacrifice and the ‘cutting up into his pieces.’ All this had to be done in an orderly manner, and according to certain rules, the Apostle Paul adopting the sacrificial term when he speaks of ‘rightly dividing the word of truth.’ The inwards and legs were washed and dried, and the separate pieces were brought up by various priests. Next the sacrificial salt was applied, and then the pieces were thrown,—first confusedly, and were then arranged—upon the fire.”

The common idea that the burning symbolised the wrath of Jehovah is not correct. Two different words are used in the Bible for burning. In the case of the *burnt* offering the burning signifies Jehovah’s

delight in *accepting* it. In the case of the *sin* offering, which was burned without the camp, an entirely different word is used, which signifies the burning in *wrath*, the consuming as of something loathsome.

The fire for the incense altar confirms this view. It was always taken from off the brazen altar. It could not thus signify *wrath*. It signified Jehovah's *delight* in what was going up—the *incense* of prayer, and the consuming expressed His *delight* in it.

“Those parts of the sin and public trespass offerings which were allowed to be eaten could only be partaken of by the priests (not their families) during their actual ministry, and within the temple walls. Their flesh had also to be eaten on the day of sacrifice, or the night following. In other offerings the permission extended to a second day. Whatever was left beyond the lawful time had to be burned.”*

* This and some other extracts in this chapter are taken from the Rev. Dr. Edersheim's admirable work, “The Temple: its Ministry and Services.”

CHAPTER III.

THE BURNT OFFERING.

LEVITICUS i.

THE offerings may be divided into two classes, sweet-savour offerings, and those that are not sweet savour.

The burnt offering, meat offering, and peace offerings belong to the former class; the sin offering and trespass offering to the latter class.

The five offerings present us with five different aspects of Christ. In each one we see Christ meeting some special need in us.

In the burnt offering, which was *wholly* consumed on the brazen altar, we see Christ's entire devotedness to God—nothing being kept back. In the fire consuming it we see God's delight in this unre-served and perfect surrender of His beloved Son. This offering meets this deficiency in us. Our highest devotedness is full of imperfection, infirmity, and sin. Christ in the burnt offering meets this deficiency *in our stead*. In Him every believer's want of entire devotedness is fully met. In the meat offering, which was of fine flour mingled with oil and

frankincense, we are presented with a view of Christ's *personal character*. The fine flour had no unevenness. Our characters, at best, are full of unevenness—one grace predominating over another. His were all equal and all perfect. The meat offering had the oil *poured* upon, and *mingled* with, every *particle* of the fine flour. In us the Holy Spirit pervades *some* of our actions and not others. The flesh mingles with everything. In the meat offering the frankincense so fragrant mingled with every particle of the fine flour. In Christ every thought, every word, every deed was sweet, because perfectly pure. All this unevenness in our Christian *character* is fully met in Christ as the meat offering, and met for us—in our stead.

In the peace offering we have Christ in another aspect. Our "carnal mind is enmity with God." There is warfare between us and Him. God's wrath hangs over us on account of sin. Man's enmity to God is intense. In the peace offering we see Christ as our peace. "This Man shall be our peace:" "having made peace through the blood of His cross:" "the peace of God shall keep your hearts and minds through Jesus Christ." This *want of peace* is met by Jesus, in His person and in His work, as our peace offering.

In the sin offering and the trespass offering, we have two distinct aspects of Christ meeting two distinct and special wants in man. The former meets the sin of our *nature*; the latter the *actual transgressions* consequent upon that sinful nature. These are met by the righteousness of our Substitute

in His person and in His work. We have it expressed in the Psalms—"Blessed is the man whose *transgression* is forgiven,"—here is the *trespass* offering: "whose *sin* is covered,"—here is the *sin* offering. The former is "forgiven" "through the blood of the Lamb;" the latter "covered" by the spotlessness of the Lord Jesus as our Substitute.

Thus the burnt offering is Christ meeting our want of *entire devotedness*.

The meat offering is Christ meeting the deficiencies in our *character*.

The peace offering presents us with Christ as our *peace*.

The sin offering is Christ meeting the want of righteousness and holiness in our *nature*.

The trespass offering is Christ by His precious blood meeting all our *transgressions*.

Let us now look at these offerings in detail, and first at the one immediately before us—the burnt offering.

It will be perceived that the Word of God begins with the burnt offering and ends with the trespass offering. The first meets God's claim—full devotedness to *Him*; the second man's need—forgiveness. On entering the tabernacle—the meeting place between God and man—we might have expected to hear first about our *sins*. But no: the first thing we hear is about God's righteous claim to the unreserved surrender and entire devotedness of His people. This claim must first be met. In the burnt offering it is *fully* met. God must *first* be considered in everything. His claims must first be met. The burnt

offering and the trespass offering express the two extreme points between God and man. God is first met. But in our approaches to God the first thing which occupies *our* thoughts is not about our *devotedness*. Transgression and sin so trouble the soul that *these* are its *first* needs to be met. Thus we have, on the one side, God's approach to man; on the other, man's approach to God, fully met in the Lord Jesus in the burnt offering and the trespass offering.

As to the burnt offering, the Hebrew word is rendered in Greek "Holocaust," or *whole* burnt offering (Psalm li. 19). The word Olah means, properly, "that which ascends," so called because it *all* ascended to God from off the altar of burnt offering. In other offerings part of the sacrifice was sometimes given to the priest, sometimes to the offerer. But in the case of the burnt offering it was *all* burned on the altar, it *all* (the skin only excepted) ascended to God in the flame of fire. "It symbolised the entire surrender unto God, whether of the *individual* or of the *congregation*, and his acceptance thereof. Hence also it could not be offered 'without shedding of blood.' Where other sacrifices were brought, it followed the sin offering but preceded the peace offering. In fact it meant *general* acceptance on the ground of previous *special* acceptance, and it has rightly been called the *sacrificium latreuticum*, or sacrifice of devotion and service. Thus day by day it formed the regular morning and evening service in the temple, while on Sabbaths, new moons, and festivals, additional burnt offerings followed the ordinary worship. There the covenant

people brought the covenant sacrifice, and the multitude of offerings (sometimes a thousand, *see* 1 Kings iii. 4) indicated, as it were, the fulness, richness, and joyousness of their self-surrender." "The burnt offering was always to be a *male* animal, as the more noble, and as indicating strength and energy. The blood was thrown on the angles of the altar, below the red line that ran round it. Then the 'sinew of the thigh' (which was neither allowed to be eaten nor to be sacrificed, *see* Gen. xxxii. 32), the stomach, and the entrails, &c., having been removed (in the case of birds, also the feathers and the wings), and the sacrifice having been duly salted, it was wholly burned. The skins belonged to the ministering priests, who derived a considerable revenue from this source. The burnt offering was the only sacrifice which non-Israelites were allowed to bring." *

We observe that there were different kinds of animals and birds brought as burnt offerings.

These might be any of the following five:—

First, of the herd—a bullock;

Secondly, of the flock—a sheep or goat;

Thirdly, of fowls—a turtledove or young pigeon.

There were thus three different classes of offerings. Let us examine the reason of these differences, and the spiritual lessons which in type are conveyed by them. They are intended to represent different aspects of Christ's work or of Christ's person. Both Christ's person and Christ's work are regarded in different lights by different believers. Certain features of Christ's character, or of Christ's work, may be

* "The Temple and its Services : " Rev. Dr. Edersheim.

viewed in a stronger light by one believer than another, and that because of some special need in his soul which that aspect of Christ's person or work meets. Remember I am not now speaking of Christ, but of the believer's *view* of Christ. One believer may view Christ as the *strength* of his soul, or his *patience* and *submissiveness* under trial, persecution, and opposition. These features may stand out very vividly because of his own need of these qualities. These are represented by the "bullock." To another the meekness or the gentleness of Christ may be very vivid—His winningness, His gentleness, His condescension, His love. Such a believer's view of Christ is represented by the turtledove or young pigeon. Just as in the Gospels, Matthew's view of Christ is that of the Fulfiller of Old Testament prophecy; Luke's view is that of Christ as the *physician*; John's, that of the *God*. The bullock was the finest and the most valuable of animals: the sheep or the goat, though valuable, was less so than the bullock: the turtledove less still. So one believer may take a grand and comprehensive view of Christ's work and person for himself—represented by the bullock; another believer may take a very blessed view of Christ, but lack much in his spiritual apprehension—represented by the sheep; another, while being a true child of God, may have a very feeble apprehension of both Christ's person and work—represented by the turtledove or young pigeon.

But observe, whichever of these offerings were brought, the *result* was, in each case, the same. A burnt offering was a burnt offering in every case.

In every case it was "a sweet savour" unto the Lord. The different *apprehensions* of the offerer did not affect the blessing. The man who came with the *pigeon* was, in this respect, the same as the man who came with a *bullock*. It was a *whole burnt offering* in either case. It was in both cases equally acceptable—equally a "sweet savour" to the Lord, and secured for both the same blessing. It is not the *apprehension* of Christ that secures the blessing, it is *Christ*. The same blessing was secured to the one who only brought the *pigeon* as to the one who brought the *bullock*. The *enjoyment*, the *experience* of that blessing will, of course, vary according to our apprehension; but not the blessing itself. Christ is the same full, precious, all-sufficient Christ to the "little faith" as to the strong. Let us never forget this.

Again, many a man was too poor to buy a bullock. He could only buy a pigeon. Grace stoops to every condition. All shall be without excuse. Like the manna, it shall lie even on the very *ground*, so that the little child may be without excuse. Grace would not be grace were it otherwise.

Again, in these different varieties of burnt offerings, there were other distinctions. In the bullock the parts were divided and discriminated. In the birds they were not. In the bullock we see the "head," the "legs," the "fat," the "inwards," one by one brought before our notice. In the turtledove there is nothing of this. Why? The "head," "legs," "fat," "inwards," represent different features of Christ—His wisdom and understanding; His walk; His heart and affections; His

thoughts, feelings, and desires. One Christian loves to dwell on Christ in each and all of these aspects. He gazes with delight upon His wisdom and understanding, upon His beauteous, consistent, holy walk, upon His loving heart, His heavenly desires, and so on. Another Christian, represented by the turtledove, has few such thoughts. He views Christ but feebly. The *details* of that blessed life are not gone into so much. While he sees Him as the Saviour of sinners, there is a lower apprehension of the wondrous fulness in *every feature* of His person and character.

With respect to the bullock, let us observe the order pursued with regard to it.

First, it was to be a "male." A female was, in some cases, permitted. Here, again, we see the difference of the offerer's apprehension of Christ. The "male" was strong, the "female" weak. This is the reason of the difference wherever it occurs in the offerings. The one who brought a *male* bullock had a strong view of Christ. The one who brought a female a weak view—only, in all probability, with more depth of *affection*. One Christian is looking to Jesus, but has no assurance of salvation. Here is the "female" apprehension. Another has, knows, and enjoys his salvation, loves to dwell on all the details of Christ's person and work, and sees his own interest in each one. Here is the offerer presenting the "male" bullock. Yet the offering in each was "unblemished." It was the same *Christ*. And the *blessing* to each one was also the same; but not the *realising* of it.

Next it was to be offered (not in all places, but at the place which the Lord thy God shall choose; offering in *all* places was the *heathen* mode), at "the *door* of the tabernacle of the congregation." Thus the offerer was taught that the *entrance* to God's presence must be by blood, by the death of the victim. Christ said, "I am the door." He is the door into the true tabernacle. Through *Christ and His precious blood* is the only *entrance*.

Next, "he shall put his hand upon the head of the burnt offering." This act of putting the hands on the head was most significant. First, it meant *full identification* of the offerer with the offering. The word "put" means "to lay one's whole weight upon it, so that it may rest upon, and be supported by, it." It is the sinner's full identification with Jesus in His death, His resurrection, and His glory. The leaning of *the whole being* on the head implies the *full reliance*, the full *trust* in that offering and in the case of the believer the transfer of himself and all he has. "Ye are not your own;" "ye are bought with a price." Everything we have *passes over* to the Victim. What a comprehensive word is this!

Next it is said, "it shall be *accepted* for him, to make *atonement* for him." Reader, mark this well. The word rendered "atonement" means "*to cover*." But there are two thoughts suggested by the word *cover*. A covering may be a protection from wrath or danger; but it may also be a *beautiful* covering. Its own *excellency* may be the conspicuous feature. This latter is the meaning here, for we are con-

sidering the burnt offering. And though the former is there also, it is more prominently in the sin offering. The force of the word is brought out in such passages as "the Lord *taketh pleasure* in His people;" "Mine elect, in whom my soul *delighteth*:" so that, while the covering of the soul from wrath under the blood of the lamb is there, the prominent thought is the acceptableness, the excellence, the beauty, the glory of that which covers.

But what, in this view of the offering, made it so "well-pleasing" to God? It was the offerer laying his "whole weight" upon the head of the animal—resting not only in the fact of *substitution*, but in the entire consecration of himself, and all he had, to the victim. The act implied full trust in the blood; but more, it implied a full transfer of the offerer himself, body, soul, and spirit, and of everything belonging to him, to the Lord. This is the only offering that can ever be well-pleasing to the Lord. This is, indeed, the *burnt* offering—a "full-surrender offering" to the Lord.

Next, "he shall kill the bullock before the Lord." This act implied that want of devotedness to the Lord was guilt. How little we think of this! Our want of full devotedness to God is, indeed, a *great* sin. If it were not so, the bullock would not have been *substitutionally* slain. This very fact implied that want of devotedness to God is a sin that can only be atoned for by death. Thus, two thoughts are presented by the offering here. As sinners we stand beside the brazen altar and find peace through the blood which is shed; but, also

we behold the excellence of that sacrifice in the presence of God.

Next, "Aaron's sons shall bring the blood, and sprinkle it round about upon the altar." Aaron the high priest is the type of Christ, our great High Priest. Aaron's sons are a type of all God's children. Here we see the people of God bringing the *memorial* of a most precious sacrifice, and presenting it to God in the place of meeting with God.

Next, "and he shall *flay* the burnt offering." Here we have the believer taking off the *covering*, and *looking in* to behold the preciousness of the victim in all its parts.

Have we desired to look *into* Jesus? How precious is every part! The more closely we look the more beauty do we see. The head, the legs, the inwards—the mind, the walk, the heart—in each there was that perfection, that completeness, that beauty which made all so precious to God.

Next, "and cut it into his pieces." Let every child of God do this. Look into Jesus. Take the Word and divide it into parts. Every line is full of beauty. Take the Saviour, of whom it testifies. Be not satisfied with a *whole* view. Divide it into its parts and see the beauty in each. This view presents the same truth as that of the "*incense beaten small*." The more it was beaten the more the fragrance was shed forth. So the more the Holy Spirit "cuts into his pieces" as it were, the sacrifice of the Lord Jesus, the more beauty will be seen in Him.

Next, "and the priests, Aaron's sons, shall lay the parts, the head and the fat, *in order* upon the wood, that is, on the fire which is upon the altar." This is what the Apostle Paul refers to in Romans xii. 1: "*Present* your bodies a living sacrifice"—your heart, your mind, thoughts, feelings, desires, *all*, upon the altar Christ Jesus. And again, when, as a true priest, you come before God in prayer, present Jesus, His precious blood, His spotless righteousness, His ever-living intercession—present *Him* in all His relations before God. This will be well-pleasing in His sight.

Next, "but his inwards and his legs shall he wash in water." This action made the sacrifice *typically* what Christ was *intrinsically*—clean, spotless, holy. He was essentially "the Holy One of God." The burnt offering is, in this respect, a contrast to the sin offering. It was not washed, but was consumed with the skin, &c., without the camp. Thus it stood a fitting and beautiful type of Him who "knew no sin," yet was smitten and consumed, *as if sin*, without the camp.

Next, "and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord." The reader will remember, in connection with this verse, what has been said about the two different words used for "to burn." One word, "to burn," is that which means to consume or eat up with *delight*, as of something most precious. This is the word used here. It means properly to "burn as *incense*," and the Hebrew name of incense is derived from it. This word is

used of all the offerings that were burned on the brazen altar. The other word, "to burn," means to consume in *anger or wrath*, and is used with regard to the sin offering which was burned without the camp. Christ suffered "without the gate." The fire of God's wrath fell on Him who "knew no sin," but who was yet "*made sin for us*," and devoured it up. This is the word used in Lev. x. for the consuming in terrible wrath of Nadab and Abihu. Thus, one burning, precious to God, was on the brazen altar; the other burning was the devouring fire of wrath without the camp. Let us, nevertheless, remember that of those *parts* of the sin offering which were burned on the brazen altar this word of sweet fragrance is used. For there are two aspects of Christ as the *sin* offering which must never be forgotten: the one, in which part was burned as a sweet savour on the brazen altar—most precious in *His relation to God*; the other, in which part was burned "without the camp," *in relation to man*, in which He was consumed *in man's stead*, as something vile.

Next, in the 16th verse, it is said, "he shall cast it beside the altar, on the east part, by the place of the ashes." The "ashes" of the burnt offering declared the *completeness* of the sacrifice and its *acceptance* in God's sight. The "ashes" of the sin offering declared the *judgment of the sin*; the "ashes" of the burnt offering the *acceptance of the offering*. Not only so, but they lay on the *east* side of the altar. From the east the sun was always shining. The light, the smile, the sunshine of God's

favour was always upon those memorials of Christ's finished work. The way of the "God of glory" was always said to be "from the east." God's look, God's smile, God's rest is always on the finished work of the Lord Jesus; and on those who come to Him, through that one precious way, His sunshine will rest too.

Reader, have you read the meaning of the "ashes"? Have you come to God through that crucified, yet risen, Jesus? Do you know, as you look at them, that they testify of One who has borne the wrath due to your sins—borne it *all*, for *you*? Oh, look and read; read and believe; believe and have rest and peace; and having rest and peace, "rejoice with joy unspeakable and full of glory."

CHAPTER IV.

THE MEAT OFFERING.

LEVITICUS ii.

“THE meat offerings were either brought in conjunction with burnt offerings and peace offerings (but never with sin or with trespass offerings), or else were brought by themselves. The latter were either *public* or *private* meat offerings. The three public meat offerings were the twelve loaves of shewbread, renewed every Sabbath, and afterwards eaten by the priests; the omer, or sheaf of the harvest, on the second day of the Passover; and the two wave-loaves at Pentecost. Four of the private meat offerings were enjoined by the law, namely, the daily meat offering of the high priest (according to the Jewish interpretation, Lev. vi. 20); that at the consecration of priests; that in substitution for a sin offering in case of poverty; and that of jealousy. The following five were purely voluntary: that of fine flour with oil, unbaken; that ‘baken in a pan;’ that ‘in a frying-pan;’ that ‘in the oven;’ and the ‘wafers.’ All these offerings were to consist of at least one omer of corn (which was the tenth part of an ephah). In

all baken meat offerings an 'omer' was always made into ten cakes—the symbolical number of completeness—except in that of the high priest's daily meat offering, of which twelve cakes were baken as representatives of Israel." *

The meat offering, as I have before observed, sets before us Christ meeting deficiency in our *character* by presenting to God the perfection and excellence of His own character for us. The burnt offering presents Christ as a perfect *death*, the meat offering as a perfect *life*.

All tree fruits as well as garden produce were excluded from the meat offering. It was limited to the productions of agriculture and wine-growing, these being the characteristic employments of the nation in the Holy Land. The meat offering and accompanying drink offering were the signs of spiritual nourishment, of that spiritual food which the people had prepared, and which they were bound to present to their God as a covenant performance—a testimony to the keeping of the covenant in which Jehovah rejoiced, which was to Him a sweet savour, and which He partook of as His own nourishment as the bread presented to Him by His people (Num. xxviii. 2).

On reading carefully the second chapter of Leviticus, we find three leading descriptions of meat offerings, viz. :

1st. Of white meal, or the finest wheaten flour (verses 1 and 4).

* "The Temple : its Ministry and Services : " Rev. Dr. Edersheim.

2nd. Of fresh ears roasted by the fire (verse 14).

3rd. Of loaves or cakes made of white meal mingled with oil.

The last of these was prepared in three different ways :

1st. In the form of round loaves or cakes (verse 4).

2nd. In the form of a pancake or thin layer of dough, baked crisp on a flat iron plate, which was then broken in pieces and dipped in oil (verse 6).

3rd. Stewed in a saucepan with oil (verse 7).

The oil in all cases was pure olive oil. The drink offering was simply a libation of wine, but of *what* wine we are not informed.

As we have said before, the burnt offering is Christ presenting Himself to God in His *entire* person (for it was *wholly* consumed on the altar) as the perfectly devoted One, "an offering and sacrifice of a sweet-smelling savour to God" on man's behalf. The meat offering, on the other hand, presents to us Christ in His perfect *character before men*, on man's behalf. The one presents Christ as a *whole*, perfect *before God*. The other, Christ in all the *details* of His life, perfect *before men*. In the one, we gaze and admire Christ's perfect surrender and devotedness to His Father; in the other, we equally admire the perfectness of His character before men. We shall see this perfection of character shadowed forth in all the materials of the meat offering.

We must also bear in mind that the meat offering was generally appended to the burnt offering. They were continually offered together. The words burnt offering and *his* or *its* meat offering frequently

occur (*see* Numb. xv. 3, 4). The reason of this was doubtless to show that a true recognition of the *devotedness* of Christ will always be followed by an examination and appreciation of the excellences of His *character*.

We must also remember that the grand foundation of every offering was *blood*. All the offerings of Israel were laid on the brazen altar. That altar had been sprinkled with blood. Only on a blood-sprinkled foundation could any offering be laid. Not only was the blood of the burnt offering *first* sprinkled on the altar, but it was "*precious* blood," the fire having *consumed with delight* the offering presented on it. Let us never forget that *underneath* Christ as the meat offering and peace offering there is the "precious blood" of an accepted sacrifice of a sweet-smelling savour to God. We shall see this further as we go on.

The meat offering, correctly rendered, means a "gift" or "present." Though bloodless, it was propitiatory, and is used in this sense in Gen. xxxii. 20. We observe that a portion of the meat offering was "*burned*" on the altar. In this "burning" there is the reference to *death*. The idea of *death* is included in it, thus showing its *propitiatory* character. Two passages of Old Testament Scripture confirm this view: "If the Lord have stirred thee up against me, let Him accept an offering" (meat offering) (1 Sam. xxvi. 19). Again: "Therefore I have sworn unto the House of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering (meat offering) for ever" (1 Sam. iii. 14).

At the same time, though the meat offering was propitiatory, and underneath every offering there was the foundation of "the precious blood," yet each of the offerings had its own *peculiar and prominent* truth. In the burnt offering, though the blood was underneath, the prominent truth it was intended to shadow forth was the *devotedness* of Christ to God. In the sin offering, though part of that was burned on the altar as precious to God, yet the prominent truth is Christ made a *curse* for us. So in the meat offering, though the blood was underneath, the prominent idea is the perfectness of Christ's *character before men*. In all we are taught that, in whatever aspect we view Christ, whether in His works, in His life, or in His inner character, He is never to be viewed apart from the blood—the grand foundation of all truth.

It may be asked, What is the meaning of all these different forms of the meat offering? Why "green ears of corn," "loaves baked in a pan," "wafers," and so on? We must remember that Christ is seen under each of these forms; and the difference in the forms represents the different aspects in which He is viewed by different believers.

Having said so much, let us look at the details of the meat offering.

We observe, in the first place, that it was to be of "fine flour." This underlay all the forms of the meat offering, however prepared. It might be "green ears of corn" or "loaves baked in a pan," yet the material of "fine flour" was included in each. In fine flour there is no *unevenness*. In the Lord Jesus

there was no unevenness. Like the particles of "fine flour," every grace in Him was *equally perfect*. None were in excess or out of place. With us, even the very holiest of us, how different it is! There is so much unevenness of character in us. One grace predominates over another, and the very fact of this predominance shows our deficiency and unevenness. With Him it was otherwise. Like the "fine flour" every grace was equal, and every grace perfect.

But this figure of "fine flour" suggests another aspect of Christ. Observe, the flour is presented to us *ready*. No crushing or grinding is seen in the figure in order to bring it to that state. This state of *evenness* is seen as its *normal* state. So was it with Christ. He was *always* the same perfect One from the cradle to the grave. With us how much crushing is needed to beget in us *anything* of the spirit of Christ! What trials, what sorrows, what heart-bleedings! With Him how different it was! He needed no such discipline to bring out the evenness of "fine flour." Suffering came, indeed, to Him as it had come to none in human form, but it found all this evenness in Him. It did not come to *create* them; they were there when it came. He was the Holy One of God—perfect God and perfect Man. But was He not made "perfect through suffering"? Surely; but suffering added nothing to His character. It only *drew forth* the latent grace that was in Him—made the "brightness of the Father's glory" shine forth from the clouds of humanity under which it lay hid.

But we must not forget the other aspects in which

Christ, as the meat offering, is presented to us. Observe the *one* character throughout this chapter—"green ears of corn *dried by the fire*;" "corn *beaten out* of full ears;" "baken in an *oven*;" baken in a *pan*;" "baken in the *frying pan*." What does all this "beating" and burning and scorching mean when applied to Christ? Reader, mark it well. "He was *wounded* for our transgressions; He was *bruised* for our iniquities; the *chastisement* of our peace was upon Him; and by His *stripes* we are healed." Mark well His own words: "Reproach has *broken mine heart*; I sink in deep mire *where there is no standing*;" "*All Thy waves and Thy billows* have gone over me;" "My God, my God, why hast Thou forsaken me?" "Now is my soul troubled;" "Father, remove this cup from me;" "*His sweat was as it were great drops of blood* falling to the ground." Yes, He was indeed "the corn of wheat let fall into the ground to die." He was the "green ear," the "tender plant," the "root out of a dry ground." He was "beaten out" and "crushed" by sorrow. He became *bread*, even "living bread," by passing through the "oven" of God's wrath. Reader, it is not Christ's *life* which is your salvation, it is His *death*. It is a crucified Saviour which is the sinner's salvation and joy. He could have been no Saviour to you and me had He not thus suffered and died. Well may we raise our hosannahs on the rock of a bruised and dying Jesus and exclaim, "God forbid that I should glory save in the cross of our Lord Jesus Christ." He was "the *green ear*," for all the tenderness and freshness of heaven was in Him. He was the "*full*

ear," for all the grace of the Father, "all the treasures of wisdom and knowledge," were in Him. He was the ear "*beaten out*," for *all* the wrath of God was poured out upon His head. He was the "*bread of life*," giving eternal life to every one who looks to Him for it.

Reader, learn another truth from this. Why is Christ the life of every believing soul? Because He was thus crushed and put into the furnace. So will it be with us. The more like you and I are to Jesus, the more shall we experience of this humiliation, and crushing, and bruising; and the more we taste of this, for *His* dear sake, the more shall we too become "bread of life" to others. Oh, to go down into the dust for Jesus! Oh, to go into the very furnace for Jesus! Then, indeed, shall we bear more of His image! Then, indeed, shall we be—though *infinitely* behind—in some small measure a blessing as He was.

The different processes through which the meat offering passed—"dried," "beaten out," "baken in an oven," show us the different *kinds* of suffering through which our Lord passed, both in *life* and in *death*. And by the Israelites bringing sometimes one, sometimes another, of these different kinds of meat offering, we are taught the different *aspects* in which God's people, the true Israelites, behold the Saviour. Thus one believer thinks much of the "green ear"—Christ in His grace and loveliness, as seen among men. Another believer dwells much on the "ear *dried by the fire* and *beaten out*"—Christ enduring the taunts and sneers of men, the enmity and

opposition of the world, His nights of loneliness, and sorrow, and suffering. Another believer dwells much on the "fine flour" "baken in the oven"—on Christ as our suffering Surety, dying in our stead, and making us "accepted in the beloved." Reader, what think you of Christ? Are you bringing *your* offering? Is it Jesus, and Jesus only, with you? While you may dwell more on one aspect of His character than another, yet is Jesus in *all* these aspects precious to your soul? Or are *you*, reader, living "without God"?

Let us now glance at some other ingredients of the meat offering. We find that one of these, and one of the principal, was oil. This oil, however, was applied in a twofold way. First of all it was "*poured*" upon the meat offering (verse 2): secondly, it was "*mingled*" with it (verses 4, 5). Each of these modes of application is deeply spiritual and instructive. Oil is the unvarying emblem of the Holy Ghost. This was both poured upon and mingled with the meat offering. So the Holy Spirit was *on* Christ without measure; "for God giveth not the Spirit by measure unto Him." The word "*poured*" in this verse is the same word as that used in the 45th Psalm—"grace is *poured* into thy lips, therefore God hath blessed thee for ever." Christ was the *Anointed* of God: "the heaven was opened, and the Holy Ghost *descended* in a bodily shape like a dove *upon* Him" (Luke iii. 21, 22). Again he said, "The Spirit of the Lord is *upon* me, because the Lord hath anointed me to preach the gospel to the poor:" "how God anointed Jesus of Nazareth

with the Holy Ghost and with power, who went about doing good." Here, then, we see the oil "*poured upon*" the meat offering of "fine flour."

But oil was also "*mingled*" with it. The meaning of this is that it was not only *poured upon* the "fine flour," but that it also *penetrated* it. Here we are presented with another truth, not only that the Lord Jesus was the *Anointed* of God, but that the Holy Ghost penetrated every thought, word, and deed—penetrated His whole nature and His entire life. Thus we are told of His very *nature*, "the Holy Ghost shall come upon thee; and the power of the Highest shall overshadow thee; therefore also *that holy thing* which shall be born of thee shall be called the Son of God;" again, "all wondered at the gracious words that flowed from His lips." Thus the oil was "poured upon," and "mingled" with, the meat offering; Jesus was "*anointed*" and "*conceived*" of the Holy Ghost. Inwardly and outwardly the Holy Ghost was upon him.

Another ingredient of the meat offering was frankincense. This was a gum of peculiar whiteness. It is on account of this whiteness the name frankincense is given to it in the Hebrew. It was therefore the emblem of *purity*. Not only so, but it was *fragrant*. Its fragrance, however, is not fully developed till it is submitted to the action of fire. Thus this ingredient, the emblem of purity and fragrance, was appointed to be the crown of the meat offering. Beauteous emblem of Him whom the meat offering was intended to shadow forth! He was, indeed, all purity. He was "that holy thing." He could stand before

His fiercest persecutors and challenge them on this very ground—"Which of you convinceth me of sin?" But not only so, He was the very fragrance of heaven on earth. And this fragrance was only the more brought out by the fiery trials to which He was subjected. Every word, every thought, every act of His was full of fragrance, and the more deeply He was tried the more sweetly was the fragrance of the Holy One of God developed. And as He was to God so is He to all God's children. To them His name is as "ointment poured forth." Again and again they sing,—

Jesus, the very thought of Thee
With sweetness fills the breast ;
.
.
.
Tongue never spake, ear never heard,
Never from heart o'erflowed
A dearer name, a sweeter word,
Than Jesu, Son of God.

Reader, is it possible that *thy* soul can be a stranger to One so full of love? What thinkest *thou* of Christ?

But there are three other ingredients of the meat offering which I must mention, two of which were strictly excluded and one as strictly enjoined. The former were leaven and honey; the latter was salt. (*See* verses 11, 13.) Leaven is sour and corrupted dough. Its taste is exceedingly bitter. It is used in most passages of Scripture (but not in all) as a type of that which is evil. St. Paul speaks of "the leaven of malice and wickedness." Our Lord, too, speaks of

the "leaven of false doctrine." On this account it was so solemnly prohibited from every offering intended to shadow forth the Lord Jesus—"ye shall burn no leaven." There was nothing bitter, nothing sour, nothing to ferment or puff up in Him. It was *all* the purity and the fragrance of frankincense. How different it is with us! In the 7th chapter of Leviticus and 13th verse we find that leaven was permitted to be offered along with that which was unleavened. The unleavened portion here represents *Christ*, the *leavened* portion is the type of *our* share in it. There is nothing even in our very holiest thoughts, and words, and deeds that has not leaven in it. In Lev. xxiii. 17, again we find leaven permitted in the meat offering on the day of Pentecost, showing us that all our offerings to the Lord are full of sin. Accordingly we see that this meat offering, while it was *waved* before the Lord in token of *acceptance*, was not permitted to be *burned* on the altar. Only that which was unleavened could be burned on it. Jesus was the *unleavened* meat offering. The burning here indicated the *delight* of God in this Offering. It was holy and precious to God—an offering full of purity and fragrance. But while the believer's offering is mingled with leaven it still is *waved* before the Lord in token of acceptance, but not *burned on the altar*. But how, then, was a *leavened* offering accepted? We shall find that the leavened offering was only accepted because of the burnt offering and meat offering and peace offering with which it was offered. The *leaven* in this new meat offering was thus atoned for. Thus

all our prayers, and praises, and services, though full of leaven, are accepted before God on account of the perfectness of the one offering of the Lord Jesus, offered once for all, which counteracts all our leaven, and makes every offering of ours fragrant and pure in the frankincense of His.

But there was another ingredient as carefully excluded from the meat offering, and that was honey. This ingredient, though the very opposite of leaven in one sense, in another it is the same. Though sweet and pure, it ferments and corrupts, and very quickly becomes sour. On this account it was rigidly excluded. If leaven represents the *palpable* outward evil in man, honey represents the *amiabilities* of human nature which are unreliable, and which, though sweet to the taste, have nevertheless the sourness of leaven *latent* in them. There was nothing either on the surface or latent in Christ of this character. The surface graces as well as the hidden graces were all pure and fragrant and abiding. Time never turned any of His sweetness sour. He was at all times, and in all places, the pure and fragrant One.

But if these ingredients were forbidden, "salt" was as emphatically enjoined—"with all thine offerings thou shalt offer salt." The chief feature of this ingredient is that it is *incorruptible*; and not only so, but it *preserves from corruption*. On this account it is made the emblem of *perpetuity*. Hence we read of the expression, "covenant of salt" (Numb. xviii. 19). It is used frequently in the New Testament as an emblem of unchangeableness and

incorruption — “let your speech be with grace, seasoned with salt:” “have salt in yourselves:” “every one shall be salted with fire, and every sacrifice shall be salted with salt.” Thus also we read of a “covenant of salt” (*see* 2 Chron. xiii. 5). The principles which are contained in this beautiful emblem were fully exemplified in the Lord Jesus. As to the “preserving” feature of salt, are not Christ’s words and deeds of this character? They preserve the soul, as nothing else can, from all the corrupting influences around us. As to the “*unchangeable*” feature of salt, which is implied in the expression “covenant of salt,” is He not the faithful and unchanging One? Are not “all the *promises* of God yea and Amen in Christ Jesus?” Does He not Himself say, “I am the Lord, I *change* not.” Is not this unchanging character of God and His promises the most precious heirloom in the Gospel? “I have loved thee with an *everlasting* love;” “having loved His own which were in the world, He loved them to the end.” How precious, then, to see the Meat Offering—Christ Jesus—with all these ingredients! Blessed be God for the oil “*poured*,” the oil “*mingled*,” the “frankincense,” the “salt,” and the absence of “leaven and honey.”

When the meat offering had been prepared with these ingredients, the priest was commanded to “offer a memorial thereof,” that is, to take a handful, “and shall burn it upon the altar;” “it is an offering made by fire, of a sweet savour unto the Lord.” In connection with this memorial, we are reminded of the meat offering in Numb. v. 15. Mark the instructive

contrast between the two offerings. Of the latter it is said, "the priest shall put *no oil* upon it, *nor put frankincense* thereon, for it is an offering of jealousy, an offering of memorial, bringing *iniquity* to remembrance." The meat offering of the second chapter of Leviticus, with all its ingredients—oil, frankincense, and salt—is an offering bringing to remembrance *righteousness*, even the righteousness of God in Christ.

After the priest had burned the memorial or handful on the altar, the remainder was "to be eaten by Aaron and his sons." The portion consumed by fire on the altar was God's portion, and brings before us God's delight in the Meat Offering, Christ Jesus. The remainder, eaten by Aaron *and his sons*, brings before us His people *feeding together* on the same Offering which had so delighted God. This is communion—God and His children feeding together on the precious Meat Offering, the Lord Jesus. Christ is the joy of the Father, and the joy of the children also. Here is oneness—communion. Reader, are *you* thus rejoicing in God's beloved Son?

And where did Aaron and his sons thus feed on the meat offering? In the "holy place." So must it be with us. We must live upon Christ in practical holiness of life: "holiness becometh thine house for ever." Oh, may this be our character as we live day by day upon our Meat Offering, Christ Jesus!

One point more, and with that I close. This chapter calls our attention (ver. 12) to the oblation of first fruits,—“As for the oblation of the first fruits, ye shall offer them unto the Lord: but they shall not

be *burned on the altar for a sweet savour.*" To understand the meaning of this we must look at Lev. xxiii. 10, 11. The "*sheaf of first fruits*" is referred to by St. Paul, and made to represent Christ raised from the dead, and become the first fruits of them that slept (1 Cor. xv. 20). The *sheaf* of first fruits on the morrow after the Sabbath might be burned to the Lord as a sweet savour (Lev. xxiii. ver. 11): but the *oblation* of first fruits at Pentecost was not to be burned on the altar (Lev. chap. ii. 12). The reason was that the *sheaf* of first fruits was *unleavened*, while the *oblation* of first fruits was *leavened*. The spiritual meaning of this is instructive. The sheaf of first fruits, representing Christ as "the first fruits of them that slept," was unleavened. In Christ there was no leaven. He was, so to speak, wholly consumed on the altar—the delight of the Father. And so we notice that with this *sheaf* of first fruits *no sin offering* was offered. It was offered with only a burnt offering and a meat offering. But the "*oblation*" of first fruits, representing the offering of the *Church*, fifty days after the resurrection of Christ, on the day of Pentecost, was *leavened*. With *this* offering a burnt, a meat, a peace, and a *sin offering* had to be offered. The sheaf unleavened represented Christ raised from the dead. No sin offering was offered with it, for He was without sin. But the "*oblation*" fifty days after was leavened, and in order that it should be accepted, a *sin offering* was offered with it. No sin offering was needed to render Him acceptable, for He was perfect; but with us it is otherwise. We are full of leaven at best, and can

only find acceptance in God's sight through that one offering for sin once offered for ever.

Reader, remember this. You cannot come before God without a sin offering. Have you thus come to God? Is *all* your trust in His finished work? And if so, are you living upon Christ in the "holy place?" Is it peace *within* and holiness *without*? Thus only can you be happy, and thus only can you be a living witness for God.

CHAPTER V.

THE PEACE OFFERING.

LEVITICUS iii. and vii.

ab 13-15 "THE most joyous of all the sacrifices was the peace offering, or, as from its derivation it might also be rendered, the offering of completion, as it always followed all the other sacrifices. This was, indeed, a season of happy fellowship with the covenant God, in which He condescended to become Israel's Guest at the sacrificial meal, even as He was always their Host. Thus it symbolised the spiritual truth expressed in Rev. iii. 20: 'Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' In peace offerings, the sacrificial meal was the point of main importance. Hence the name 'Sevach,' by which it is designated in the Pentateuch, and which means slaying, in reference to a meal. It is this sacrifice which is so frequently referred to in the Book of Psalms, as the grateful homage of a soul justified and accepted before God (Psalms li. 17; liv. 6; lvi. 12; cxvi. 17, 18). If on the one hand, then, the offering of completion indicated that there was complete peace with God, on

because it was a
whole offering -
perfect (not partial
or worthless)
See Lev 22-24
28-29

107-22

here - perfect peace
Rom 5-1

the other it was also literally the offering of completeness. The peace offerings were either public or private. The two lambs offered every year at Pentecost were a public peace offering, and the only one which was regarded as 'most holy.' As such they were sacrificed at the north side of the altar, and their flesh eaten only by the officiating priests, and within the holy place. The other public peace offerings were slain at the south side, and their inwards burned on the altar. Then, after the priests had received their due, the rest was to be eaten by the offerers themselves, either within the courts of the Temple or in Jerusalem. Private peace offerings were of a three-fold kind: 'sacrifices of thanksgiving,' 'vows,' and strictly 'voluntary offerings.' The first were in general acknowledgment of mercies received; the last the free gift of loving hearts, as even the use of the same term in Exod. xxv. 2, and xxxv. 29, implies. Peace offerings were brought either of male or of female animals (chiefly the former), but not of pigeons; the sacrifice being of course always accompanied by a meat and a drink offering. Like every other sacrifice, they needed imposition of hands, confession, and sprinkling of blood. Then the 'inwards' were taken out and 'waved' before the Lord, along with the breast and the right shoulder. The meaning of 'waving' was to present the sacrifice to the Lord, and then to receive it back again. The pieces were placed on the hands thus:—the feet, then the breast, then the right shoulder, the kidneys, the caul of the liver, and, in the case of a thank offering, the bread upon it all." "After the 'waving,' the 'inwards' were burnt on

/ - 2

the altar of burnt offering, and the rest eaten either by priests or worshippers, the longest term allowed in any case for the purpose being two days and a night from the time of sacrifice. Of course the guests, among whom were to be the Levites and the poor, must all be in a state of Levitical purity, symbolical of the 'wedding garment,' needful at the better Gospel feast." *

The peace offering is called a peace *sacrifice*, and it is the first time this term is used of the offerings. Indeed, it is a term which is used of the peace offering alone. This offering is called the "sacrifice of *peaces*." The plural is used to denote *all kinds* of peace. The Apostle seems to allude to this in his words, "Now the Lord of peace Himself give you peace always by all means." He seems to say, "The Lord bless you with all the fulness of blessing of the peace offering." Whenever the *plural* is used instead of the *singular* in Hebrew it denotes the fulness and completeness of the thing named; thus, "Thou wilt keep him in perfect peace (*peace, peace*, margin) whose mind is stayed on Thee." Here the meaning denotes *every kind* of peace in all its *fulness*. Again, "blood toucheth blood" (Hosea iv. 2, margin *bloods*), indicates the highest kind of *crime*. See also the marginal reading of Isaiah xxvi. 21, where "bloods" denotes *all kinds of crime* of the *very highest character*. In the same way the word "righteousness" in Isaiah lxiv. 6, denotes *all kinds of creature righteousness* of the *highest character*.

* "The Temple; its Ministry and Services:" Rev. Dr. Edersheim.

The peace offering differed from all the other offerings in that God, the priest, and the offerer partook of it. It was the eucharistic and social meal. The burnt offering was *wholly* consumed on the altar. In it God's claim was fully met. It was offered *first* to denote that God's claims, God's thoughts, God's holiness must always have the *first* consideration. In the meat offering part was burnt, and part was eaten, but only by the priests. In the peace offering alone did the *offerer* participate along with God and the priests of the blessings of redemption. As *feeding* on anything denotes *communion* (see Rev. iii. 20), this shadows forth the communion God's people have, along with God Himself, in Jesus, the true Peace Sacrifice. There is oneness now between God and the sinner as to Jesus—oneness of delight, and joy, and gladness.

The peace offering was offered last of all, *after* all the other offerings had been offered. In the other offerings all the claims of God's holiness had been fully satisfied, and now God permitted the *offerer* to partake of this, as a sign that His holiness was satisfied, and that He could have communion with the once far-off sinner. The fire of the altar fed on the peace sacrifice first, and then the table of the offerer was supplied with the same sacrifice. The offerer eating it expressed that he knew God in *peace*, and that God knew him on the same ground. It was the offerer exclaiming, "He is my peace:" "there is therefore now no condemnation," for I am in Christ: He has "*made* peace through the blood of His cross," even with me, a poor vile sinner: "Christ is mine, and I am His."

Viewing the peace offering thus, light is thrown on many passages of God's Word. We have said it was the *last* offering—*after* all the other offerings had been offered—being to the soul of the offerer the *personal result* of all the previous offerings. We can now understand why, in all the Epistles, the Apostles commence the salutation to the churches thus: "Grace, mercy, and peace;" or "grace and peace." Peace is invariably put *last*. The Apostle's mind was imbued with the deep spiritual meaning of the offerings, and why the peace offering was offered *last*. "Grace and mercy" were the sin, the trespass, the burnt, and the meat offerings; while "peace" was *last* to show the *result* of the previous ones to the soul. Thus, also, we see the reason why, in the priest's blessing (Numb. vi. 26), peace is put *last*. Rom 12-1

But be it remembered that this peace between God and the offerer was founded upon bloodshedding. Lev 22-29 The offerer brought the animal he was about to offer; he then laid his hands on its head, and killed it before the Lord "at the door of the tabernacle of the congregation;" then the priests sprinkled the blood on the altar. When this was done, a part of the offering was laid on the altar, and (reader, never forget it) was consumed with *delight*, for *the sake of the precious blood that was beneath it*. A great part of the offering (indeed, the *largest* portion) was taken home by the offerer *for himself and his friends to feed upon in his own dwelling*—to teach us this important truth, that Christ should be enjoyed and lived upon in the *heart*, and in the *home*; that Christ should be the centre of everything, not only in the believer's

own soul, but in his home, in his business, in his callings, in everything.

But not only was the peace offering laid upon the altar and consumed with delight because of the blood beneath it, we are told that in the first class of peace offerings it was burnt *upon the burnt offering*. Thus all the virtue of the burnt offering passed over to this peace sacrifice—the value and results of the burnt offering rested upon it.

And not only so, but with this peace sacrifice a meat offering was to be offered (see Lev. vii. 11–13). Here was the memorial of the *character* of the Lord Jesus presented along with it. Thus there was, as it were, resting upon this sacrifice all the value of the blood and all the value of the burnt offering and of the meat offering. To refer again to the salutation in the Epistles, it was all the value of “grace and mercy” resting upon and going along with “peace” to the sinner’s soul. Thus a solid foundation is laid for communion with God in this offering through the *blood* of Christ, through the *devotedness* of Christ in the *burnt* offering, and the *character* of Christ in the *meat* offering.

The offerer being permitted to feed upon that on which the holy fire had fed, was the testimony that every claim of God had been fully satisfied, and that peaceful fellowship with God was now for ever established. We are not surprised, therefore, that this peace sacrifice was always connected with seasons of great joy and festivity in Israel. It is the sacrifice so frequently referred to in the Book of Psalms. It was this sacrifice that was offered at the dedication of the Temple, when “Solomon sacrificed peace offer-

ings unto the Lord, two and twenty thousand oxen and one hundred and twenty thousand sheep," and when on the eighth day he sent the people away, and "they blessed the king and went unto their tents *joyful and glad of heart* for all the goodness the Lord had done for David His servant and for Israel His people."

Observe the difference in the character of the peace offering, in the four classes of this chapter, from that of the burnt offering. In the latter, the offering must be a "*male* without blemish;" in the peace offering, it might be "a male or female" (chap. iii. 1). It is probable that the difference of sex refers spiritually to the different apprehensions of Christ in believers, the female being the weaker, the male the stronger; so, in like manner, are the views entertained by different believers of Christ. One believer loves Christ, but seems never to be quite sure of his own personal acceptance with God. His view of Christ is a mingled one—now looking to Jesus, now into himself; now getting a glimpse of peace, now in darkness; and all this through not seeing fully the character of Christ's finished work. This is the "female"—the weak view of Christ; though I think it should never be forgotten that the "female" implies the deeper love. The "male" is the converse of this. Yet, whether male or female, both are accepted of the Lord. Our apprehension of Christ may be feeble or strong, yet it does not effect our acceptance before God. Our faith is not our Saviour, though many make it so. It was the *offering* that was the sweet savour, not the *sex* of that offering. It is *Jesus*, and not your poor *weak faith*.

Mark, again, what part of the offering was offered on the altar. It was the *hidden* part, the *most valuable* portion :—"the fat that covereth the inwards, the kidneys and fat, the caul above the liver." These were all to be consumed on the altar. These were the food of God. So was it with the Lord Jesus. All the *hidden* energies of that blessed One were the Father's delight. They were laid on the altar to His Father, for He only could fully appreciate them. His affections, desires, thoughts, feelings, aims, purposes—all the "inwards" of that Holy One of God—who could value them but the Father? None! These were the "reins and heart," and they were all spotless, holy, and precious to the eye of God. The Lord Jesus, in all the beauty and excellence of His person and character, inwardly and outwardly, was never *fully* understood and appreciated but by One—God the Father.

God's part having been consumed on the altar with delight, we have now the priest's and the offerer's portion. These were the "breast" and the "right shoulder" (chap. vii. 31–34). The *hidden* energies were devoted to the altar. These were God's portion. The "breast and shoulder" were for Aaron and his sons. These are just the parts of Christ, the true Peace Sacrifice, which believers in Jesus need and have—the "breast" or heart, and the "shoulder" the place of strength; "I have *loved* you with an everlasting love;" "having loved His own which were in the world, He loved them to the end;" "unto Him that loved us." These are His own words. Oh how they show us that the "breast"

or heart of our great Peace Offering is ours! This love of Christ is indeed "the wave breast on which the sons of Aaron now feed." And so, too, is the shoulder. It is said of the sheep lost but found, "He layeth it between His shoulders." Of Benjamin the "beloved of the Lord" it is said, "he shall dwell between His shoulders." This strength of God on our behalf is our precious legacy: "Set me as a seal upon thine *heart*, as a seal upon thine *arm*." Yes, the *heart* of Jesus, and the *strength* of Jesus, is the delight, and joy, and confidence of every true child of God—the "wave breast" and the "heave shoulder" on which he is to feed from day to day.

And this was the food of *all* the sons of Aaron. Here is the real communion of all God's people. They have fellowship one with another in having fellowship with Him. Like the rays of the sun, the farther they are from the sun the wider apart they are, but as they approach their source they draw nearer, until at last they blend in one. So with God's people—the farther away from Jesus the farther they are, and must be, from one another: but as they draw near and behold Him they have fellowship one with another. Distance is annihilated by love—the love of Christ which passeth knowledge. They feed upon Him thus. His heart and His strength become more realised as their portion. His joy fills their souls.

Observe, again, that none could *feed* upon the peace sacrifice but those that were *clean*: "But the soul that eateth of the flesh of the sacrifice of peace offering that pertain unto the Lord having *his uncleanness* upon him, even that soul shall be cut

off from his people" (Lev. vii. 20). Again, "As for the flesh, all that be clean shall eat thereof" (ver. 19). It is one thing to be a *priest*, another to be a *clean* priest. It is one thing to be a child of God, it is another to be a *clean* one—one constantly washing in the blood and habitually "walking in the light." How little a thing it was, too, which brought defilement on a priest and cut him off from the congregation of the Lord! The law on this point is striking. "Moreover, the soul that *toucheth* any unclean thing . . . even that soul shall be cut off from His people" (ver. 21). The least touch caused defilement. There were two kinds of leprosy in Israel—the "running issue" palpable to all, and the "spot" which was scarcely discernible. Both of these were defilement, and both equally shut out the worshipper from the camp. Oh! it is not the *open* sin palpable to all that is the great danger to the believer; it is the little "spot," the little "outbreak," which no eye can discern but God's. The least departure from God's Word, the slightest grievance of God's Spirit, the least conscious crookedness of spirit, or of conduct—these shut out the light of God's countenance; these hinder us from feeding upon Christ; these hinder our joy of the Lord, our delight and fellowship and communion with Him, and also with one another; these "cut off the soul" from the congregation of the Lord. Let us remember it is the "*little* foxes that spoil the grapes." It does not need to *break the glass* of the telescope in order to shut out the light of heaven: the breath of a little child on it will do it just as effectually.

How watchful has the soul to be who would enjoy Christ! How careful lest his spirit should touch the spirit that is in the world! If an Israelite was defiled by touching the dead body of a man or an animal, so also may the Christian become defiled-by touching the dead things of the world around. Its "creeping things" may taint the whole spiritual nature and cut us off *practically* from all communion with God—all joy in the Lord. Like Israel, the soul becomes "cut off from his people." No eye may see what is wrong within. There may be nothing outwardly to mark it, yet the *soul* is "cut off." The priest is a priest still. The child of God a child of God still. But "cut off" is the inward painful experience of that soul. Let the reader read carefully on this subject (Lev. xxii. 3-7). It is a solemn passage!

And when might such an Israelite "*eat* of the holy things"? "Only when the sun is down" (*see* ver. 7)—only *when it is dark*. Ah, how often God's children eat the holy things in darkness! An un-watchful Christian has consciously touched some "dead things" or "creeping things" of the world "lying in the wicked one," and darkness of soul has followed. *Distance* between God and that soul has come in. It is practically behind the trees of the garden while God is speaking. The Word is read, prayer is engaged in, conversation on holy things is kept up as usual, but inwardly the soul is "cut off." It is eating all these holy things, it is true, but in darkness. The "*sun has gone down*."

And yet we find (Lev. vii. 13) that the Israelite

was *permitted* to offer with his peace offering *leavened* bread, even while it is said that the soul eating the flesh of the sacrifice of peace offerings, having his uncleanness upon him, shall be cut off from his people. But these two terms "leaven" and "uncleanness" bring before us two distinct subjects. The leaven refers to sin in our nature which cleaves to our very holiest services. On this account it was permitted to be offered with the peace offering, to show that all his services and offerings were tainted with "the sin that dwelleth" in us. Uncleanness, however, is another thing. There was to be no *allowed* evil in the life—no conscious touching of the dead. The soul must be practically clean. Sin is *in* us—this is "leaven." Sin must not be *on* us—this is "uncleanness." The one is permitted, the other is forbidden. "I know that in me, that is, in my flesh, dwelleth no good thing:" "not I; but sin that *dwelleth* in me." This is "leaven." Nevertheless, "be ye *clean* that bear the vessels of the Lord:" "be ye holy, for I am holy."

Yet with this, "leavened bread" was permitted to be offered, "unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil of fine flour fried" (ver. 12). Here was the meat offering—Christ—offered along with this "leavened bread." In other words, the perfection of Christ's own person and work *goes along with* the Christian's prayers and praises and services, which are all "leavened" or tainted with sin, and thus their impurity is counteracted. The "unleavened cakes mingled with oil"—Christ's perfect character, full of the Holy Ghost—counter-

acts all the leaven in our holy things. Thus the "*leavened*" offering is precious to God for the sake of the "unleavened one" that goes along with it, and through which alone it finds acceptance.

But mark what is said as regards this "leavened bread" which the Israelite was permitted to offer. "Of it" (the leavened bread) "he shall offer one out of the whole oblation for an heave offering unto the Lord, and it shall be the priest's that *sprinkleth the blood of the peace offerings*" (ver. 14). In other words, the priest who received the "leavened bread" was the one who sprinkled the blood. Thus the "leaven" in the offering was met with the blood of the sacrifice. The offering of the Israelite went up "*leavened*," but covered over with the "blood," and with the "unleavened cakes mingled with oil." Thus the believer's offering—his person, his life, his services—all go up "covered" with the "blood of the Lamb," and with all the perfections of the Lord Jesus. Blessed is the man whose transgression is forgiven, whose sin is "*covered*:" "thou shalt pitch it *within* and *without*:" "He hath not *beheld* iniquity in Jacob, nor hath He *seen* perverseness in Israel." The "leaven" is indeed there, but it is "covered."

But, in connection with this part of our subject, observe another very solemn truth: "and the flesh of the sacrifice of his peace offerings for thanksgiving *shall be eaten the same day that it is offered*: he shall not leave any of it till the morning" (ver. 15). Mark, reader, the flesh of the peace offering must be eaten the same day it was offered; in other words, the

offering of the sacrifice and the eating of the flesh must go together. They must never be separated. Eating the flesh is *living upon* Christ. It is *communion* with God. This must never be separated from the blood of the Lamb. We must live upon Christ in close and constant connection with the blood of the Lamb. While the Israelite was *eating the lamb* in the houses in Egypt (*see* Exod. xii.), the *blood was on the lintel and side posts of the houses*. The moment you separate your communion with God from the blood of the Lamb, you are on wrong and dangerous ground. They are, and must be, inseparable. God will not have the one without the other. Reader, never forget this.

View this portion of our subject in a further light. We cannot live on *past* experiences. It must be a Christ enjoyed *to-day*. The *sacrifice* and the *eating* must go together. I must enjoy Christ afresh to-day. Yesterday's experience of Christ will never satisfy my soul.

And yet there seemed to be a difference even in this respect; "but if the sacrifice of his offering be a *vow*, or a *voluntary* offering, it shall be eaten *the same day that he offereth his sacrifice, and on the morrow also the remainder of it shall be eaten*" (ver. 16). It was only in the case of a "vow" or "voluntary" offering that eating on the second day was allowed. If it were offered for "*thanksgiving*" (*see* ver. 12), it must be "eaten *the same day*" that it is offered (ver. 16). The meaning of this is that there is a difference between "*thanksgiving*" for all spiritual blessings which we receive in union

with Christ, and thanksgiving for some *special* mercy received from the Lord over and above the other. This latter is called a "vow" or "voluntary" offering, because the soul has an *additional* sense of *obligation* to God, and goes forth "voluntarily" in a *fresh* act of praise over and above its praise for the blessings by union with Christ. In this case faith is regarded as being most vigorous, more so than at other times, and *can be longer trusted*. Thus it can eat the flesh of the sacrifice on the first *and* the second day. The praise in this case will be of a more *enduring* character.

But here the matter ended: "But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire. And if any of the flesh of the sacrifice of his peace offerings *be eaten at all on the third day*, it shall not be accepted, neither shall it be imputed unto him that offereth it: *it shall be an abomination, and the soul that eateth of it shall bear his iniquity*" (verses 17, 18). Mark, reader, nothing is precious or acceptable to God which is in any degree separated from the sacrifice of Christ. The eating on the third day was an "abomination." The eating of the third day was separated from the sacrifice of the first day. True, only *one day* intervened; but that was enough. Separate anything, in however small a degree, or for however short a space of time from Christ, and it is to God an "abomination:" "it shall not be accepted:" "the soul shall bear his iniquity." How solemn are these words! Your offering may have much in it that is beautiful; your service be the admiration

of the church; your works bring down the applause of the world—it is all abomination if separate from Christ—from His precious blood, from His merits which can alone counteract the “leaven” in it. Oh, remember this! Lord Jesus, may *all* our works be “begun, continued, and ended in Thee!” Then only will they be acceptable to God; then only will Jesus be a “living, bright reality” in the experience of our souls. Reader, is Christ this to *you*? If not, you may have a *name* to live, but you are *dead*.

See for h.7. counterpart: Heb 13-15 —

CHAPTER VI.

THE SIN OFFERING.

LEVITICUS iv.; v. 1-14.

“THIS is the most important of all sacrifices.” It made atonement for the *person* of the offender, whereas the trespass offering only atoned for one special offence. Hence sin offerings were brought on festive occasions for the whole people, but never trespass offerings (*see* Numbers xxviii., xxix.) In fact, the trespass offering may be regarded as representing ransom for a special wrong, while the sin offering symbolised general redemption. Both sacrifices applied only to sins ‘through ignorance,’ in opposition to those done ‘presumptuously’ (or ‘with a high hand’). For the latter, the law provided no atonement, but held out a certain fearful looking for of judgment and fiery indignation.’

“By sins ‘through ignorance,’ however, we are to understand, not only such as were committed strictly through want of knowledge, but also those which had been unintentional, or through weakness, or where the offender at the time realised not his guilt.

“The fundamental difference between the two sacrifices appears also in this—that sin offerings,

having a retrospective effect on the worshippers, were brought at the various festivals, and also for purification in such defilements of the body as symbolically pointed to the sinfulness of our nature.

“On the other hand, the animal brought for a trespass offering was to be always male (generally a ram, which was never used as a sin offering); nor was it lawful, as in the sin offering, to make substitution of something else in case of poverty. These two particulars indicate that the trespass offering contemplated chiefly a wrong, for which decided satisfaction was to be made by offering a *male* animal, and for which a definite, unvarying ransom was to be given.

“All sin offerings were either *public* or *private* (congregational or individual). The former were always males, the latter always females, except the bullock for the high priest's sin of ignorance, and the kid for the same offence of a ‘ruler.’ They were further divided into *fixed*, which were the same in the case of rich and poor, and *varying*, which ‘ascended and descended’ according to the circumstances of the offerer. ‘Fixed’ sacrifices were all those for sins ‘through ignorance’ against any of the prohibitory commands; or else for such which, if they had been high-handed, would have carried the Divine punishment of being ‘cut off.’

“The ‘varying’ sacrifices were those for lepers; for women after childbirth (of which concession to poverty Mary, the Mother of Jesus, availed herself); for having concealed a ‘thing known;’ for having unwittingly sworn falsely; and for having either un-

wittingly eaten of what had been consecrated or gone into the temple in a state of defilement.

“Lastly, there were ‘outer’ and ‘inner’ sin offerings, according as the blood was applied to the altar of burnt offering, or brought into the inner sanctuary. In the former case, the flesh was to be eaten only by the officiating priests, and within the sanctuary; the latter were to be wholly burnt without the camp or city. In both cases, however, the ‘inwards,’ as enumerated in Lev. iv. 8, were always first burnt on the altar of burnt offering. Neither oil nor frankincense were to be brought with a sin offering. There was nothing joyous about it. It represented a terrible necessity, for which God, in His wondrous grace, had made provision. It only remains to explain, in detail, two peculiarities connected with the sin offering. *First*, it differed according to the theocratic position of him who brought the sacrifice.

“For the high priest on the day of atonement, or when he had sinned, to the ‘rendering guilty of the people,’ that is, in his official capacity, as representing the people; or if the whole congregation had sinned through ignorance; and at the consecration of the priests and Levites a bullock was to be brought. This was the highest kind of sin offering.

“Next in order was that of the ‘kid of the goats,’ offered for the people on the day of atonement, and on the other festivals and new moons; also for the ruler who had sinned through ignorance; for the congregation, if aught had been committed by any individual ‘without the knowledge of the congrega-

tion;’ lastly, at the consecration of the tabernacle. The third kind of sin offering consisted of a female kid of the goats for individual Israelites, and of a ewe lamb for a Nazarite and a leper. The lowest grade of sin offering was that of turtle-doves or young pigeons offered at certain purifications.

“*Secondly*, the blood of the sin offering was *sprinkled*, not thrown. In the case of a private Israelite it was sprinkled.

“On the other hand, when offering bullocks and goats, whose carcasses were to be burned without the camp, the officiating priest stood in the Holy Place, between the golden altar and the candlestick, and sprinkled of the blood seven times towards the Most Holy Place, to indicate that the covenant-relationship itself had been endangered, and was to be re-established, and afterwards touched with it the horns of the altar of incense.”*

“The sin offering was the general one amongst all those that looked to atonement for sin. The trespass offering was only a specific case of the general idea of the sin offering. Its name **זָשָׁם** is from **זָשָׁם** to be guilty, and so refers primarily in a forensic sense to the judgment-seat. **זָשָׁם** a sin offering, is from **זָשָׁם** to miss a mark, and denotes erring from God’s ways. The Verb followed by an Accusative denotes the penalty of the sin. **זָשָׁם** is one who sins against his own soul (Ps. xx. 2); *i.e.*, he makes his life the penalty. Followed by **לְ** it signifies sinning against a person—‘He sinned against

* The Rev. Dr. Edersheim : “The Temple and its Services.”

the Lord.' Hence the offering acknowledged the guilt of the offerer, the being against whom the sin was committed, and the penalty incurred. The sin offering was frequently offered by itself. On other occasions it was completed by a burnt offering. The sin offering, when united with the burnt offering, acknowledged the guilt and the desert of sin; and the burnt offering the complete dedication and acceptance of the offerer. The same word was also applied to sin itself (Isaiah vi. 7): 'Thy sin is purged.' The sinner himself is called חַטָּאת in Psalm xiii. 6. The word is also used for punishment, in Zech. xiv. 9. This gives us the true idea of the sin offering. The commission of sin makes the wrong-doer sinful and guilty. He becomes sin. Sin necessitates punishment from the Divine holiness and government. The guilt of the sinner is sacrificially transferred to the sin offering, which thus becomes sin. The sin offering is slain in the stead of the sinner, and thus the penalty of the sin is borne. The blood of the offering was sprinkled upon the horns of the altar, in token of God's acceptance of the offering and the offerer. The accepted offering was then partly consumed upon God's altar, and the rest became the property of the officiating priest, as God's minister."

The Hebrew name for sin offering is the same as that for *sin*. This shows that the offering was identified with that for which it atoned. The meaning in the original of the word "to sin" is, as we have said, "to miss the right mark." This is the meaning in Prov. viii. 35, 36: "Whoso *misseth*

me wrongeth his own soul." We have the same word in Job v. 24. Hence the word is most appropriately applied to the *condition* of the man who does wrong actions—pointing not so much to the *actions* as to the *condition* of the man who does them. We see how appropriately it is applied to sins of the fourth chapter of Leviticus—sins of *ignorance*. Thus "the bullock for the sin offering" would be more correctly rendered "the bullock—the sin." The word which we translate "cleansed" or "purify" is the same as that which in other places is rendered "to sin." This identification of a word with that of its very opposite meaning, is intended by the Holy Spirit to show us that we can only be cleansed from "*sin*" by the blood of Him who was "*made sin*." The serpent by which the Israelite was bitten was the thing by which also he was healed.

The blood of the sin offering was the only blood which was poured at the bottom of the Brazen Altar (iv. 7, 18, 25, 30, 34). The brazen altar on which the various offerings were offered was thus *established* on blood. Blood was the grand foundation on which it, and everything laid upon it, was based. Israel's offerings were laid on blood. Israel's place of access was founded on blood.

This "poured-out" blood, as the basis of the whole of Israel's worship, is referred to in such passages as "He hath *poured out* His soul unto death:" "I am *poured out* like water."

Two things were done with the blood. It was put upon the horns of the altar with the finger, and it

was poured out at its base. The latter reconciled, the former purified. The sinner is *reconciled* by the "pouring out" of Christ's life-blood on Calvary; through the continued application of that blood he is *sanctified*.

Before passing on to look at the details of the sin offering I would here meet an objection that has been brought against the grand doctrine of reconciliation by blood *only*. It has been urged that in this chapter (chap. v. 11-13) the shedding of blood is not absolutely necessary to make atonement for sin, that in fact "the tenth part of an ephah of fine flour for a sin offering" is commanded, and that this offering is said "to make an atonement for him as touching his sin that he hath sinned."

In answering this objection, we must bear in mind that this provision for sin was not the *normal* law of Israel, but only a provision for exceptional cases, where the Israelite was too poor to bring "two turtle-doves or two young pigeons." A very merciful provision it was, showing how grace stoops to our deepest needs, and leaves no case, however peculiar, beyond its reach. In the second place, we must never forget that in this case it was not the offering of fine flour *by itself* that constituted it an atonement for sin, but the fact of its *resting upon a blood-stained altar*. If there is one passage more than another that confirms the great truth of reconciliation by blood it is this passage. We see by the previous chapter (verses 7, 18, 25, 30, and 34) that the blood was upon the horns of the altar, and was also at the base of the altar. Thus the altar itself rested

on the blood, and everything laid upon that altar rested on the blood too. This truth, that the altar gave its virtue to the offering, is confirmed by a reference to Matt. xxiii. 19. The ephah offering of flour thus became an atonement for sin: and as faith looked upon that handful of flour laid by the hand of the priest there, it read again Israel's great law, and the law of the New Testament, "without shedding of blood is no remission of sin."

Again it is urged that in the offering of Abel and Cain there is nothing of substitutional atonement for sin by shedding of blood, and that the only difference between the offerings was the spirit in which they were offered, that of Abel finding acceptance with God in preference to that of Cain solely on this ground.

Now while no one would seek to weaken or in any way undervalue the spirit in which every true worshipper should lay his hands on the one offering once offered for sin, the narrative itself affords not the slightest ground for asserting that this was the ground of acceptance with God. Nay, the very contrary is the fact. In the expression (Genesis iv. 7), "if thou doest well shalt thou not be accepted? and if thou doest not well sin lieth at the door," it has been assumed that the meaning is, "sin lies at the door of a guilty person." There is no such usage as this in the Bible. In the ritual language of this Book *הַקָּטָה* is a sin offering (*inter multa* Lev. 16, 3-5): *לִיג* "lying" is the proper expression for an animal *lying down*. The narrative is an expostulation with Cain: "If thou art a *well-doer*,

should not I, a righteous God, accept thee? but because thou art a *sinner*, bring the acknowledgment of thy sin; bring a sin offering. Thou hast it at hand; the lambs are *lying* at thy door; bring one of them, so shalt thou find acceptance with me, as Abel has found." This Cain would not do. He was willing enough to acknowledge his dependence upon God, but he would not confess himself a sinner. Cain's offering was in itself a good one. The evil consisted in its unsuitability to a sinner who had not obtained mercy through a sin offering. Offerings such as Cain's were *commanded* under the Mosaic law; but they could not be presented by an uncleansed sinner. He must *first* bring a sin offering (Lev. vii. 20). Hence it is that St. Paul does not deny Cain's offering to have been a true sacrifice, but declares Abel's to have been *πλειων*, "more full" (Heb. xi. 4). Abel's contained the principle and spirit of true homage, as did Cain's, but it also acknowledged his own sinfulness—the *desert* of sin, and his trust in God's pardoning mercy. Hence "by faith Abel offered unto God a more excellent (*'more full'*) sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Thus we see how little ground the Rationalist or the Unitarian has in this passage for denying the great cardinal doctrine of God's Holy Word.

Let us now look at the details of the sin offering.

Observe the one word which characterises the entire chapter—"if a soul shall sin through *ignorance*." This ignorance is the *condition* of the soul. The acts which flow from this ignorance are dealt with but

with reference to the sin in the *nature*. It depends here not so much on the *deed done* as to the *condition of soul* that does it. This is sin, and to this state of things the sin offering has reference.

Then the nature of the sin was aggravated by the character of the person who committed it. Four enumerations are given in this chapter (iv.) of such kinds of sin: "if the anointed priest sin" (ver. 2); "if the whole congregation sin" (ver. 13); "when a ruler hath sinned" (ver. 22); "if any one of the common people sin" (ver. 27). The sin of an Israelite was worse than that of a Gentile, because done under greater light. The sin of a priest was greater than that of an Israelite, inasmuch as its influence was more wide-spread. The sin of an *anointed* priest was equally great, and for the same reason. Such sin done by one who should have set a holy example was terrible. He dragged down others with him—perhaps multitudes of others. All these sins were dealt with in different ways.

The *most important* case—that of "the anointed priest"—is dealt with first, and for the reasons we have just mentioned. "If the priest that is anointed do sin according to the sin of the people, then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering; and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary." The sin was very great because committed by the anointed priest. Its guilt had penetrated *to the very presence of God*; therefore the blood had to be

applied there *first*. It was true his sin had affected *the entire congregation*. That was bad enough. But it had been committed against *God*, and this was its worst feature. It has its counterpart in the history of David. He had indeed sinned grievously against Uriah and before the world, but worst of all against God. *This* sense of the sin absorbed every other. He says, "Against Thee, Thee *only*, have I sinned." He had sinned against *man*, but the sin against God appears to swallow up every such thought.

And so the blood had to begin where the sin had penetrated—"seven times before the Lord—before the veil of the sanctuary." Thus *Jehovah's* relationship with the people was restored. But this was not all. "The priest shall put some of the blood upon the *horns of the altar of sweet incense*, before the Lord" (ver. 7). This was the place of worship. By that heinous sin the worship of the assembly had been hindered. The blood must touch the horns of the golden altar. Thus the worship of the people was restored, and it could again ascend as sweet incense to Jehovah. But not even this was all. "The priest shall pour all the blood of the bullock at the bottom of the altar of burnt offering, which is at the door of the tabernacle of the congregation." The brazen altar was that to which each individual Israelite drew near to present his gifts and offerings. There God met the sinner. That sin of the "anointed priest" had affected *that*. God could not meet the Israelite and accept with delight the offering he presented. Blood must again be poured

at its foot. Thus the claims of the *individual Israelite* were met. The blood restored all.

O Sin, what a terrible thing thou art! Thou penetratest into the very *presence of Jehovah*, and testifiest against us there! Thou enterest into the very *place of worship*, hindering our communion with God, and drawing a veil between us and Him! Thou dost influence every one who would draw near to God and hinder their approach! But, blessed be God for that precious blood, mightier than all, one touch of which sets all things right!

But this was not all. It was the duty of the priest not only to *abstain from sin* but to present a *testimony of holiness*. We are not only “to *put off* the old man, but to *put on* the new.” That sin had now been atoned for, so far as its *outward* consequences went; but what of the reins and the heart! What of the *inward condition* of that “anointed priest” who had so sinned? This was now to be met: “and he shall take off from it all the fat of the bullock for the sin offering; the fat that covereth the inwards, and all the fat that is upon the inwards, and the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver with the kidneys, it shall be taken away as it was taken off from the bullock of the sacrifice of peace offerings; and the priest shall burn them upon the altar of the burnt offering.”

Here all the *inwards* of the animal, representing the will, thoughts, feelings, desires, affections of the anointed priest, who had so sinned, which ought to have been true to God, were atoned for on the blood-

stained brazen altar. Here is Christ offered up in all His perfectness and devotedness of heart and soul as a sweet sacrifice to Jehovah—standing in the place of that *want* of such inward perfectness and devotedness on the part of the “anointed priest.” Thus all was set right outwardly and inwardly for the sin which had been committed. Not only so, but that *holiness* which ought also to have been, is here presented in the *inwards* of that perfect sacrifice as a burnt offering to Jehovah.

One point more. We are now called to trace the *source* of all that blessed provision for sin. “And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung; even the whole bullock shall he carry forth without the camp unto a clean place where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burned.” Here we see the sin offering consumed “without the camp.” The sin of the priest is visited with death—the *devouring* fire consuming the victim. That victim is here standing in the place of the sinner, and receiving the judgment of his sin.

Here let the reader remember the fire is not the fire of the burnt offering, consuming with *delight* the victim, but the fire of divine *wrath* devouring the sinner's substitute. As we look at it, the believing, trusting sinner is called to see judgment on account of his sins for ever passed over. Sin is now no more to be remembered, and the “ashes” are the abiding token to the soul that love's redeeming work is done, and salvation for ever accomplished.

Several important truths are presented in connection with the burning of the sin offering outside the camp. One which it was doubtless intended to convey was that the great sacrifice of the death of Christ was designed to be *world-wide* in its effects. The sin offering was not consumed *inside* the camp, but *outside*—in the place of *the Gentiles*—a shadow of Christ, the sacrifice for the sin of the *whole world*.

The blood of the sin offering brought into the sanctuary was the evidence that the question of sin had been for ever settled. On this, all true worship is founded. Till the soul has seen that blood, has learned what it means for *itself*, worship is impossible. Sin forgiven—this is the basis of all true worship.

But another lesson is taught by the sin offering being burned “outside the camp.” St. Paul says, “the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore, Jesus also, that He might sanctify the people with His own blood, suffered without the gate:” and he adds, “let us go forth, therefore, unto Him without the camp, *bearing His reproach*.” Outside the camp, then, was the place of reproach. Into that place of reproach we are exhorted to go. This is now the place of the true disciple of Jesus. Outside the camp is the place of rejection. That was the place in which the religious world of that day put the Master; that, too, must be the servant’s place. He was rejected; so, too, shall we be if we are like Him. And why are we to do this? Because “here we have no continuing city.”

We are one with a rejected Jesus, and have no city *here*. But His precious blood has procured us a *heavenly* city, and now we are exhorted to “go forth unto Him, bearing His reproach.” We are to go forth from this world with all its attractions to Jesus. Not to “go forth” from one system of religion to another; no, but to go forth from everything here below that is opposed to Christ, to His Spirit, and to His Word. To go forth unto *Him*—leaving all for His dear sake, knowing that here we are “strangers and pilgrims,” and that “we have in heaven a better and an enduring substance.”

Reader, are you thus moment by moment going forth to Jesus? Are you going forth in heart, in spirit, in aim, in hope, in all things, from a world “lying in the wicked one” to Jesus? You will be called “odd,” “extreme,” “fanatical,” “eccentric”—yes, a thousand such brands will be fastened on you if you “go forth” to, and walk closely with, Jesus your rejected Saviour. But wait awhile. *Your* day is coming. “Cast not away, therefore, your confidence, which hath great recompense of reward.”

Yes, and “go forth” to Jesus in other ways too. “Go forth” from the world to Jesus in your style of dress, in the furnishing of your houses, in the education of your children, in the whole discipline and arrangement of your household—“go forth unto Jesus.” Let your whole life be different from the world around you. Be a living witness for God in *all* these things. *Be* “a stranger,” *be* “a pilgrim,” *be* a “witness for Christ.” “Go forth” in everything “unto Jesus.”

It will be observed (chap. iv. 12) that the whole bullock for the sin offering (after the inwards had been burned for a sacrifice, well pleasing to God, on the brazen altar) had to be carried forth "without the camp unto a *clean place*, where *the ashes are poured out*, and burn him on the wood with fire; where the ashes are poured out shall he be burned." Thus the sin offering was offered, as it were, on the *ashes* of the burnt offering outside the camp: indicating that that sin offering, though under the wrath of God, was yet a most precious and acceptable sacrifice—all the devotedness of the burnt offering underlying, as it were, the sin offering. The "ashes" were the token that the whole had ascended to God as a sweet savour. In Lev. vi. 9-11 there are details respecting these "ashes" which are instructive. The priest had to put on his linen garments when he took up these "ashes" off the brazen altar. This garment was the peculiar *sacrificial* vestment. Having taken up the "ashes" in this linen garment, he laid them "by the side of the altar," "on the *east* part." (Lev. i. 16.) Thus the sun shone upon the "ashes" by the side of the altar. They were the evidence that the sacrifice had been accepted, that salvation was "finished." But observe, the priest had to change his garments before he could carry the "ashes" outside the camp to a clean place. The work of redemption was over when he had laid them "beside the altar" "on the east part." In carrying them outside he put on his *ordinary* garments.

All this is most instructive when viewed in connection with the death of Christ. The "ashes"

correspond to His dead body, which lay on the cross. The glorious sun shone on those “ashes”—the Father’s smile rested on that “finished work” of which the *dead body*, like the “ashes,” was the token as it hung on the cross. *There* the work of redemption was finished; and so we read that no sacrificial garment was needed for carrying the ashes *outside* to the clean place. That “clean place” *outside* corresponds to the new tomb outside the city; in the garden there was a *new* tomb, “wherein was *never* man yet laid.” Here is the clean place to which the “ashes”—the *dead body*—were brought. But the work of redemption was over when those ashes lay at the side of the altar, *the evidence of which was that the priest had changed his garments*. In other words, the work of redemption was over when the body lay on the cross; the *burial* in the clean place outside added nothing to it.

In that death of Christ, of which the ashes were the token, *all other deaths were swallowed up*. It is interesting to notice that in Isaiah liii. 9, “He made His grave with the wicked, and with the rich in His *death*,”—the marginal reading is *deaths*. As we have before remarked with regard to the word “peaces,” so here: when the plural form is used in Hebrew it denotes *fulness, intensity*. The meaning is that Christ’s death met every kind of death—*bodily* death and *spiritual* death. In that precious death every form of death was annihilated. The primeval curse, with all its consequences, was swallowed up, and man was again restored to a more than paradise of endless life and joy and glory.

I would also remark that the word "poured out" (verse 12) is derived from the verb used for pouring the blood of the sin offerings at the bottom of the altar. (See verses 7-18, 34.) Thus the pouring of the "ashes" and of the "blood" are all connected with the burning of the sin offering outside the camp. All combine to present to the sinner, in a glorious blaze of light, the full meaning of those words uttered from the cross, "It is finished."

We observe there is a great difference between the sin offerings appointed for the priests, or the congregation, and those appointed for a ruler. (Verse 22.) In the former case, the blood was carried into the holy place, and the body of the victim was consumed outside the camp. In the case of the sin of a ruler neither of these things was done. We are called upon to view the work of Christ in different aspects. In the case of the ruler, the flesh of the sin offering, instead of being burned outside the camp, was appointed to be eaten. The position of an "anointed priest" who had sinned was much higher than that of a ruler, whose duties were *external* to the sanctuary. In the case of the sin of the *former* he was called to see the enormity of that sin by wrath poured out upon the victim, consumed in his stead, outside the camp. In the case of the *ruler*, while the blood was applied to and poured around the altar, the priest might eat of the sin offering; in other words, the ruler might *feed* on the fruits of reconciliation.

Sin, in its effects, is to be measured by the position or office we hold in the Church or the world. Its

effects are greater or less according to that position. Thus we are called upon to view the sacrifice for sin in different aspects, according to the rule I have mentioned. Sometimes we are called to look at the sacrifice ascending in all its preciousness for us before God, or to receive from it all those blessings of reconciliation which the soul may be in special need of; but at other times we may need to see the enormity of the sin we have committed by beholding the fire of vengeance consuming it outside the camp. This is the reason of the enumeration of the different *persons* sinning, and the different ceremonial details connected with the putting that sin away.

Let us remember that all the ceremonial of these chapters refers to sins of ignorance. Some of them, indeed, such as those enumerated in Lev. v. 1-6, border very closely on *wilful* sins. Yet the various modes of atonement contemplate not so much the *effects* of the sins as the *corrupt evil nature* out of which they spring. And in these sins of ignorance how many are the shades! Some believe in error, and think it a duty to spread it. Others sin by example and influence, in a thousand different ways. These sins of ignorance are the streams of an evil nature spreading on every side. How blessed for us that an everlasting atonement has been provided, one eternally meeting every sin in every form, in the precious blood of the Lamb, the true sin offering on Calvary.

But how completely does this chapter set aside *conscience* as the standard of moral right. Here is provision made for something of which man *knows nothing about!* Here is provision made for sins

of which conscience is ignorant! Sin of *ignorance* shows that there is that *behind* which nothing can discover; and if provision were not made for this, how could any soul ever have peace? No: it is not on the ground of *conscientious rectitude* that any one can have peace. It must be on higher ground, even on the testimony of Scripture as to what is sin, and the blood-shedding of the Lamb of God. All will be mist, uncertainty, darkness, as to what sin is unless I have an infallible standard—the Word of God, by which to estimate it. All will be uneasiness and doubt and misery if I trust to *conscientious rectitude*; for there are sins *behind* unknown and unknowable to conscience. I must see what sin is by the *Written Word*. I must have peace with God, not from the partial and false light of conscientious rectitude, but in the assurance that all is right with my soul through the blood of the Lamb. Reader, is it all quite right between *your* soul and God? Is the blood of Jesus between *you* and His awful holiness and justice, and are you trusting only to that—*only to that*? Oh, see to it,

CHAPTER VII.

THE TRESPASS OFFERING.

LEVITICUS v. 14-19 ; vi. 1-7 ; and vii. 1-7.

“THE trespass offering was provided for certain transgressions committed through ignorance, or else, according to Jewish tradition, where a man afterwards voluntarily confessed himself guilty. The offering for certain trespasses covered five distinct cases (*see* Lev. v. 5 ; vi. 2, 19, 20 ; xiv. 12 ; Numb. vi. 12), which had all this in common, that they represented a wrong from which a special ransom was given. It forms no exception to this, that a trespass offering was prescribed in the case of a healed leper, and in that of a Nazarite whose vow had been interrupted by sudden defilement with the dead, since leprosy was regarded as a wrong to the congregation as a whole, while the interruption of the vow was a kind of wrong directed towards the Lord.*

The Hebrew name for sin offering is the same as that for sin ; and the name for trespass offering is the same as that for trespass. The word “trespass” is a word directing attention to our evil *action* and its

* Rev. Dr. Edersheim : “Temple and its Services.”

effects, and not to the *personal condition* of him who commits it. The action is acknowledged to be contrary to the principles which the actor acknowledges, but which, through forgetfulness or inadvertence, or else deliberately, he has committed. Sin is the evil of our *nature*, and the sin offering is provided as an atonement for this condition of our nature. The trespass offering is for what we have *done*--for actual wrong done to some one. Such, then, is the meaning of "trespass," and the difference between the sin offering and the trespass offering.

In the Lord Jesus is united the two offerings. In the fifty-third chapter of Isaiah it is written, "When thou shalt make His soul an offering for sin (Hebrew, *trespass*), He shall see His seed." (Verse 10.) Again, in the same chapter, "He was numbered with the transgressors, and He bare the *sin* of many, and made intercession for the transgressors." (Verse 12.) Thus the trespass offering is the last of the offerings brought before us in Holy Scripture. Like all the previous offerings, we see it perfectly fulfilled in Christ. The whole of the Jewish economy pointed to Him, and in Him received to the very letter its most glorious fulfilment. The great seal to this fulfilment was set in blood, A.D. 70, when the nation, for their rejection and crucifixion of their Messiah, was delivered for judgment into the hands of the Roman Empire, when they "fell by the edge of the sword," and were "led away captive into all nations," and Jerusalem was "trodden down of the Gentiles," and will thus remain "till the times of the Gentiles be fulfilled." (See Luke xxi. 24).

It is common to regard such sins as these enumerated in this chapter (ii.) as sins of the greatest magnitude—worse than those committed *ignorantly*. This, however, is often a serious mistake. Outbreaks of sin, however flagrant, do not always indicate a worse condition than those committed in ignorance. A man may frequently be like Peter, overcome by some sudden gust of temptation, while his heart all the time may beat true to God. We cannot from a sin knowingly committed infer the greatest depravity of nature. A far worse condition of soul may his be who is fair in the eyes of men, but who is more under restraint, and who is merely kept in check by the dread of losing his reputation. When we deepen our ignorance by avoiding the light which would have dispelled it, or when we wilfully familiarise our minds and hearts with courses which cause them to lose their freshness and sensitiveness, or when we secretly espouse a cause because we like it, winking at its obliquities on the plea that nothing here is perfect, we are in a worse condition of soul than thousands who have gone to the gallows for some *overt act* of crime. With our shortsightedness, our utter inability to penetrate beneath the surface, we judge of men by what we *see* rather than by what they *are*. But, oh, how different all may be in God's sight!

In making these remarks I am not speaking of the uncoverted. With them trespasses, or *outward* acts of sin, are all they can see. Sin *in* them, apart from every outward act of this kind, is never thought of, or is denied altogether. With the young Christian,



Bas Relief from the Arch of Titus.

GOLDEN CANDLESTICK, INCENSE ALTAR, AND SILVER TRUMPETS CARRIED IN TRIUMPH TO ROME, A.D. 70.
St. Luke xxi. 20-24.

too, how much is thought of sinful *acts*, how little of the sin *dwelling* in us. But with the *advanced* believer how differently he regards himself. His great trial is not only the *outward* act of evil, but above all the evil nature which prompts it.

The great truth that no amount of ignorance can palliate guilt is taught by the very first provision of the trespass offering. "If a soul commit a trespass and sin through *ignorance* in the holy things of the Lord." (Chap. v. 14.) Again: "Though he wist it not, yet is he guilty: he hath certainly trespassed against the Lord." (Chap. v. 17-19.) We have before seen ignorance marked as *sin*, here we see it as *trespass*. God cannot pass over sin even in ignorance. There is guilt, and it must be dealt with, even though the soul is utterly unconscious of any wrong. So St. Paul implies. "I know nothing against myself, yet *am I not hereby justified*." Justification proceeds from something *external* to us and altogether *independent* of us. That which justifies must be something far above man's conscience, or he will never be justified. If man's conscience were the ground, the most hardened and debased conscience could not be convicted by any law that it had done wrong, because it could plead that it had no consciousness of it! The criminal in the dock who had murdered his paramour, with the charitable design of sending her to heaven, was not conscious of having done any wrong. What then? Was he right because he acted according to conscience? If conscience be the guide, there can be no law of right, no truth, no justice, and morality must be banished from society. Who would

argue that because, in this case, conscience was followed, therefore the standard of right and wrong is to be set by it? No; the balances of the sanctuary must be regulated by a very different scale than that of even the tenderest conscience, even by the light of God's blessed Word. Accordingly we see that, though the transgressions mentioned in this sixth chapter must have been such as were *known* transgressions, yet not a word is implied throughout it that they are more guilty than the sin of ignorance mentioned in the previous chapter.

The two forms of trespass first brought before us are for things against the *Lord*. If *we* injure a man, we think so much of the injury to the *man*. We forget that the injury has a far higher aspect. It is done against the *Lord*. In each of these cases, however (chap. v. 15-17), it is sin against the Lord in "holy things." "If a soul commit a trespass, and sin through ignorance *in the holy things of the Lord*." (15th verse.) Again: "If a soul sin, and commit any of these things which are *forbidden to be done by the commandments of the Lord*." (17th verse.) We find that the trespasses against *man* do not come till after these. (Chap. vi. 2-6.) The *Lord's* claims must first be settled before *man's*. We generally bring these in *last*. Yes, God is always *last* with us in everything. This is the reason why Christ came into the world to reverse the order of everything. Sin had put that first which should have been last, and that last which should have been first. Therefore the Saviour at once enunciated the great law of His kingdom, "The last shall be first, and the first

shall be last ;” “ seek ye *first* the kingdom of God.” So here God’s claims are put first. Till these are settled nothing can be settled.

Besides this we learn that all ignorance which causes departure from the commandments of the Lord is trespass. Oh, the sins of which ministers and teachers and Christians *have been* and *are* guilty by ignorantly causing others to err ! How we see here the absolute necessity of the blood every moment, even to the purest conscience ; for who is there that is not guilty every day of his life, yea, every moment of his existence, of this sin ?

Let us now look at the provision for atonement. “ Then he shall bring for his trespass unto the Lord a ram without blemish out of the flocks with thy (*Moses*) estimation by shekels of silver after the shekel of the sanctuary for a trespass offering : and he shall make amends for the harm which he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest.” Observe, here, that the remedy for sin is not to be estimated by any of the standards of nature or conscience even. The remedy provided must be “ after the shekel of the *sanctuary*.” Yes, everything must be weighed in the balances of the sanctuary. God’s Word, God’s glory—these must be the scales. How does this, that, or the other, stand in relation to Christ ? This is the question beside which every other is secondary.

The “ fifth ” part was to be added to the principal in the things of the Lord and given to the priest. In this we see how in the holy things of the law, in

which we have so often wronged God (Mal. iii. 8-10), that God in Christ receives more than He has ever lost. Redemption has not only brought back to *man* more than all he ever lost, but to *God* also. Thus redemption is God's highest glory, and man's greatest blessing.

Again: see how this restoration of the fifth part to the principal of him who had been wronged illustrates another principle of grace. How often do we hear it said, "Oh if that is the gospel in which Christ has done all, and man has only to receive what Christ has done—if that is the easy kind of gospel, a man may sit down and enjoy it; just do what he likes and live as he likes." Ah, they know little of what grace is who can say this! Grace sends a man into the world not only to restore what has been done amiss, but to *add the fifth part thereto*. He has now not only to be a blessing to his fellow-man, not only to restore all, but in everything to add a fifth—to be *abounding* in love and good works, far beyond all the evil of his former state. Oh, precious exhibition of what grace does when once it possesses a man's soul.

Mark it in the case of Zacchæus: "Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." This is a most blessed result of the grace of God having entered his soul. For mark our Lord's words, "This day hath *salvation come* to this house." Salvation had entered, grace had done its work, and here was the heart prepared not only to give back the principal, but also to

restore the "fifth" part. This is what the grace of God always does.

Again: "If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship or in a thing taken away by violence, or hath deceived his neighbour, or have found that which was lost, and lieth concerning it, and sweareth falsely." (Chap. vi. 2, 3.) Here one or two most important truths are taught. First we see that this was only a trespass against *man*, yet it is here called "a trespass *against the Lord*." In all good government wrong done to a subject is wrong done to the sovereign, and is so regarded. It is the same in God's Word: "Inasmuch as ye did it to *one of the least of these my brethren*, ye have done it *unto me*:" "Saul, Saul, why persecutest thou me?" So here the trespass against the *neighbour* is "trespass against the *Lord*." David seems to have had the same thought when he had wronged Uriah the Hittite. He says, "Against *thee*, *thee* only, have I sinned." Yes, it is the Lord who is in reality injured a thousandfold more than His people; and let us never forget His words, "He who toucheth you toucheth the apple of His eye."

Mark again; "If a soul sin through *ignorance*." This expression occurs in the former case of trespass in the "things of the *Lord*," but does not occur in this trespass against *man*. The only trespasses *ignorantly* committed are trespasses against the Lord in holy things. Why is this? The reason is plain. We defraud the Lord continually of that which is due

to Him without giving it a thought, whereas in trespasses against a neighbour we are careful not to trespass wilfully. The fear of man operates too strongly, and we shrink back from the consequences. With the Lord it is different. There we defraud God of what is due, carelessly, negligently; and the fear of man operates more powerfully in the way of restraint than the fear of God. (*See Mal. iii. 8.*) In the former case the sin, the prevailing sin, of our nature is pointed out. We defraud God, and that continually. In the latter the sin of ignorance is not mentioned, for it is not so glaringly the sin of our nature. We defraud God in "ignorance:" and thus, again, we see how man's consciousness can never be the regulator of right and wrong. No; the true test lies outside of man's conscience even in the infallible standard of God's truth.

Again: we observe the great distinction between trespass against man and trespass against the Lord. When the trespass is said to be against the Lord, the sacrifice is first brought in, then the principal, and, lastly, the "fifth." It is just the opposite when it was a trespass against man. Then the order was reversed. He was first to restore the principal, then to add the fifth, and lastly, to bring the sacrifice. When the *divine* claims were wronged, the *blood of atonement* was the chief thought. When human claims were injured *restitution* was the first thought. This is the order set before us by the Lord in the New Testament. (*See Matt. v. 23, 24.*) Only the blood can meet the case in either matter. But it shows the divine order. In the *divine* wrong it was

sacrifice and restitution; in the *human* it was restitution and sacrifice.

Reader, may these words and thoughts of the Spirit of God find an abiding entrance into our hearts. These offerings are full of the deepest and richest thoughts. Let us learn their still deeper meaning. They are interwoven throughout the New Testament, and we need only the teaching of God's Spirit to see their fulfilment in every page. May God make the "Word of Christ abound in us richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing and making melody in our hearts to the Lord."

1875



